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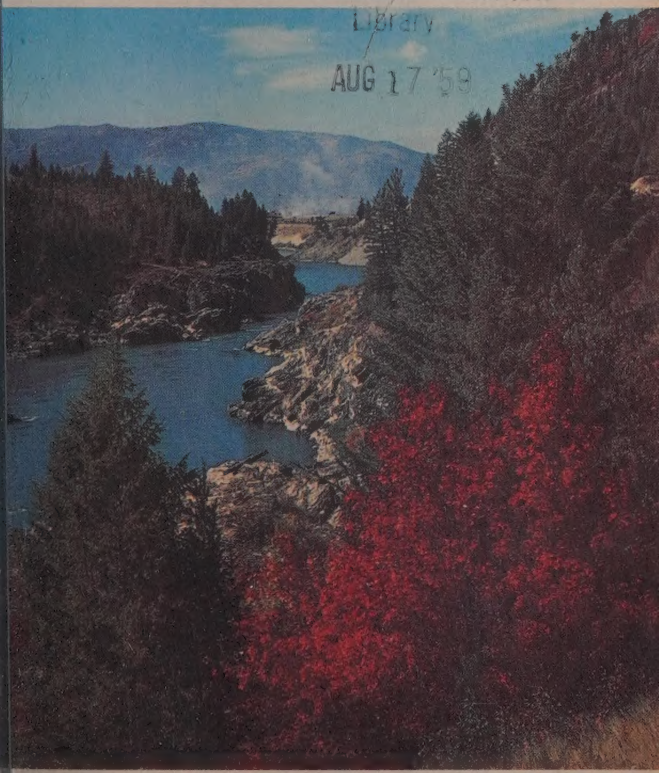

The Beauty God Bestows

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Cover—Snake River, Wyoming, by Don Knight

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from September 1 to September 30

Illumination: In Truth, I am wise and free. I mak right decisions and am guided into right paths.

Prosperity: In Truth, I am unlimited, prosperou free! I am blessed with my divine inheritance o good.

Healing: I know the Truth that sets me free. claim my heritage of health and I am whole.

UNITY

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Contacting Spiritual Substance

from the writings of

CHARLES FILLMORE

MAN MUST build a perfect soul structure with faculties capable of always producing abundantly for both his spiritual and his aterial welfare.

In order to accomplish this man must become miliar with what the metaphysician terms omnresent Spirit substance, which is visible only to ind and the nature of which is to sustain and enrich hatever idea is projected into it.

This Spirit substance stands back of and gives pport to man's every thought and word. It is ready provide food for all living creatures everywhere.

Today man is learning consciously to make union ith this invisible spiritual thought stuff and apopriate and manifest it. Our supply and support governed by our familiarity with substance and by ur mental hold on it.

Spiritual substance is the source of all material

wealth and cannot suffer loss or destruction by hu man thought. It is always with us, ready to be use and to make potent and fertile both the soul an the body consciousness. In this connection Jesus sai "I have meat to eat that ye know not."

Just as God has been from the beginning s Spirit substance has been from the beginning. Th substance is in fact the mother side of God, the fem inine element in God's nature. It is the univers medium in which we plant all ideas of supply an support.

Just as the earth is the universal matrix in whic all vegetation develops, so this invisible Spirit su stance is the universal matrix in which ideas of pro perity germinate and grow and bring forth accor ing to our faith and trust. The "dust of the ground spoken of in Genesis represents the radiant su stance, the fruit of the initial thought in the expre sion of the substance idea. Under the influence o man's mind radiant Spirit substance continues to b manifested in form and shape. For example, the su shine is incorporated in the products of the vegetab world; these being appropriated by man throug mastication, digestion, and assimilation, it becom part of his body. Light and electricity are forms o radiant substance.

Someone has said,

> "The hand that rocks the cradle
> Is the hand that rules the world."

In this same way the mother side of God ma be said to cradle our good, nurturing it into man festation and producing the influences that hov over and enrich our life. We should always bear

ind that if we are to demonstrate, we must pay rict attention to the conservation of the spiritual ought-stuff. If we are to go forward spiritually, e must not waste our thought stuff in idle thoughts, thinking thoughts of poverty, discontent, jealousy. 'e should positively weed out of consciousness all oughts of poverty and failure, and in thinking or eaking of our affairs we should use the very high-t and best language at our command.

Whatever the seed word is that is implanted in nnipresent Spirit substance, this seed word will rminate and grow and bring forth fruit "after its nd." Just as the farmer, therefore, selects the very st seed corn for planting, so we must choose the ords that will bring forth the rich harvest of enty.

We should bear in mind that God is our silent rtner and that His wisdom and strength, His ergy and skill are ours to use. We should realize at in every soul there is undoubtedly present (as result of former effort) a great reservoir of radiant irit substance, which is ready and eager to be ed so that it can supply our every need.

To gain control of Spirit substance we grasp it th our mind; that is, lay hold of the idea back of Right thinking is necessary in using the mind con-uctively to bring about right results.

The Father-Mother God has provided abundant-for all. In truth, when a babe is born into the rld it brings with it faculties that, once set to work nsciously functioning in the omnipresent etheric bstance, open up channels through which unfailing pply and support come to this one. The divine-

life idea in the awakened soul is implanted in div
substance and brings forth a new being, the Son
God.

The realization of the following prayer w
awaken man to the consciousness of his divine sup
and support:

The idea of the one reality is quickened in r
and I am alive and athrill with the one radiant s
stance of Spirit.

Sometimes in demonstrating prosperity Go
mill seemingly grinds slow. The reason is, first, t
man's consciousness is functioning in such a th
envelope of materiality that it is hard to get acti
And, secondly, man has not yet unfolded the work
power of the word.

To overcome this condition man must enter t
silence and realize a prayer like this:

I am free from the clutches of inert matter.

The working power of the word is quicken
in me, and I understand the law governing Go
abundance.

Then it is well to clinch the matter with t
realization:

Divine substance flows in all its fullness i
my consciousness and through me as prosperity i
all my affairs.

God made us, and there is a vital connection
tween us and God. Keeping this in mind ma
demonstration easy and enjoyable.

Be ye builders, vital, doing,
Architects of life and fate,
Ever striving and preparing
For a higher, nobler state,

Not in sighing, aging, dying,
Is the measure of the man,
But in growing, building, living
Life fulfills the master plan.

Only These

Maurine Hathaway

So many loving thoughts
To hold today:
Thoughts to benefit and bless
All who pass this way;
Thoughts of worth and goodness
Dwelling in each one.
Only these, Lord, let me hold
Until today is done.

So many loving words
For lips to speak:
Words of praise to hearten all
Who may need or seek
Love and understanding
Warm hearts can bestow.
Only these, Lord, let me speak
Today where'er I go.

So many loving deeds
For hands to do:
Deeds to ease a weary strain,
Lift a burden, too;
Deeds to brighten hours
With content and cheer.
Only these, Lord, let me do
The while today is here.

The Healing Atmosphere of Spirit

FREDA K. ROUTH

MY FRIEND, Julia, called me on the telepho the other day. Almost in tears, she to me her husband was getting restless agai "I'm so tired," she said wearily, "tired of movi from one place to another. I thought when moved down south, Charles would really set down and be happy. Up north, it was too cold f his sinus trouble. The dry, dusty atmosphere whe we lived out west was bad for his hay fever. N he is beginning to complain that the weather do here is too damp. He's afraid that an asthmatic co dition he had when he was a child is coming bac

I felt sorry for Julia, and for her husband. I t her I would send her some literature that might h Charles understand that his dissatisfaction and health were not due to the state he was in, but his state of mind.

There are many persons like Charles in the wo —no matter where they go, they never feel comfo able, never seem to attain the peace and serenity t are so necessary to their well-being.

Restlessness, discontent, and disease, said to induced by atmospheric conditions, do not stem fr material surroundings, but from our own unheal mental environment. No other living thing is capable of adapting itself to varying climatic co tions as is man, when he is governed by Truth inst of error, Divine Mind instead of race mind.

Many people live happy, healthy lives in regions sub-zero temperatures, surrounded by snow and e. Others are well and contented in the dry heat of e desert or in the humid jungle. Take a Polar bear, ving only by physical instinct, out of his bleak, cold bitat and turn him loose in the heat of the desert d he will soon succumb to that heat. Likewise, the sert lizard, removed from his home and taken to a ld country will be similarly ill-fated. The same plies to the vegetable kingdom. The cactus cannot rvive when the temperature goes below the point its instinctive tolerance. Neither can the northern ne grow in the desert. Only man, with his God-ven "dominion . . . over all the earth," has the wer to happily adjust himself to any clime or gion, if he has attained some acclimation to his iritual inner nature. Otherwise, he may not live mfortably anywhere.

Persons who dwell too much on weather con-tions, who believe that they are helpless victims the elements should learn the Truth of Being. e atmosphere of the human mind must be cleansed self. We must allow the purified air of Truth to rmeate every corner of our consciousness. Only us will the atmosphere of our consciousness be ted to a state of purification and health-giving ex-laration.

Jesus strongly rebuked the Pharisees and Sad-cees when He saw that they were too much con-ned with the conditions of the material elements. e said: "When it is evening, ye say, It will be ir weather: for the heaven is red. And in the rning, It will be foul weather to-day: for the

heaven is red and lowering. Ye know how to dis cern the face of the heaven; but ye cannot *discer* the signs of the times." In other words: "Do yo not understand that the time has come (Truth now revealed) when you should stop looking to th world for either good or evil? Whatever affects yo adversely does so through the direction of your ow adverse thoughts. And whatever good comes to yo is the result of your own right thoughts."

If one reads the testimonies of healing in variou Truth periodicals, one learns that many of them a devoted to the telling of the healing, by spiritu means alone, of respiratory ailments. Medical do tors say that many of these diseases are caused b shallow, tense breathing habits.

When a man's mind is filled with the dee spiritual inspiration that a consecrated study Truth brings, his physical inspirations (inhalations also become deep and natural.

Fear and anxiety—the mist that "went up . . from the earth"—induced by mankind's ignoran of its God-given dominion, is the producer of ma human discords. And only the purifying sunlight Truth will permanently dispel them.

Charles Fillmore wrote: "In its spiritual cha acter our mind blends with Divine Mind as the m blends with the cloud. Both are composed of t same elements, and they unite without friction if le to their natural affinity. But give the 'mist' the pow and ability of separation and we have conditio that involve divisions beyond enumeration. M came out of God, is of the same mind elements, a exists within the Mind of God always. Yet by thi

; that he is separate from omnipresent Spirit he s set up a mental state of apartness from his source d he dwells in ignorance of that which is nearer him than hands and feet."

Yes, people suffer from their own mistaken be- ts that the "mist"—the rain, snow, heat, pollens, d so forth—can separate them from God, from good, from the sensitive atmosphere of Spirit.

If we would counteract these baneful sugges- ns, we must cease from continually scanning the wering" sky of error, and turn our gaze to God whose hand thy breath is."

A woman who had suffered from asthma for eral years finally came to the place where she ld not lie down. Night after night she sat pped up in a large chair by the fireplace, where husband kept a low fire to dry out the room.

One night, tortured by her inability to rest, she ed to her husband and asked him to bring her e Unity periodicals that had been given to her s before and which she had never opened. Mere- p get her mind off of her condition, she started to . them. Almost at once she forgot her misery. lly she read on and on.

The next thing she knew, a sunbeam was lying ss one of the books in her lap. She had slept efully all night, for the first time in many ths. Although the fire had gone out and the m was cold, she was warm and comfortable, and asthma had practically disappeared. She said she the strange feeling that the air in the room had pletely changed, as if pure oxygen had been ped into it. Before calling her husband to share

her good news, she sat there for some time, grat fully breathing deep breaths and thanking God.

After several weeks of study and of practicin the new kind of prayer about which she had learne all signs of her former illness permanently vanishe

For those who are suffering from respiratory a ments, here are some affirmations that have prov most beneficial to many persons similarly afflicted

I live and move in the atmosphere of infin love.

Here in the pure universe of Spirit is where really exist.

Nothing can irritate, depress, or clog the cha nel through which God (good) comes to me.

God is in my breath.

Where God is, only purity and perfection c exist.

I now let go of my struggles to breathe. Inste I will be still and let God breathe through me breath of life, health, and holiness.

To Give Away

Alice Hamilton Baldwin

Kind words and deeds are like the sun,
They brighten the heart of the weary one.
A warming glow will linger long,
After a smile has come and gone.
And the love we freely share each day,
Brings more of God to give away.

How I Was Helped

VIOLA ROSE TOWNS

BEFORE I BECAME a Truth student, I did not expect any good "breaks" in life. In fact, I was afraid to have anything especially good to ppen to me, for it seemed that "bad luck" always llowed. Is it any wonder then that my life was led with unhappiness and unpleasant things? Ined, I felt bowed down with problems.

Yes, before I knew anything about Truth I had any burdens to bear, but I prided myself in bearing em, because did not all good Christians bear burns? As I look back now, I can see that I was getng a certain satisfaction from "bearing burdens" "crosses," as I often called them. I rather liked ing a martyr, for I had the mistaken belief that the eater my burdens were here on earth, the greater ould be my "riches in glory."

It was while studying Lesson III, "Thinking," in e book *Lessons in Truth* that I came to the realizan that I, I alone, was responsible for my "crosses." rough my wrong attitudes toward people and tord life in general I had acquired defensive bevior patterns. I flared up "at the drop of the hat." was tactless; I condemned even my own family d my best friends. Yet all the time I thought I s being a good Christian.

Not all at once did I erase these wrong behavior terns. It tooks months and months of prayer, ch denying and affirming, and constant discipline.

What is more, I am still working at it. But rig from the beginning of my study of Truth my pro lems faded into nothingness, disappeared one by o as my understanding of Truth grew.

Before my study of Truth I never held a job ve long. I worked as a child's nurse in private hom and at times did practical nursing for adults. Bu was usually "let out" in a few days or a week, though the positions were supposed to have be permanent. My eyes were opened through my stu of Truth as to why I did not last long in any job.

Before coming into Truth, I was always "scar to death" of my employers. Being a little hard hearing, I was not always sure that I heard their structions correctly, but I was too timid to ask th to repeat. I would do what I thought they said, a this often led to trouble with an employer, w thought I was either stupid or stubborn. I wou flare up in self-defense, and this led to my dismis in many cases.

But my study of *Lessons in Truth,* particula Lesson IV, "Denials," changed all this. The den of fear I found very helpful. *"There is nothing all the universe for me to fear, for greater is He t is within me than he that is in the world."*

Also the lesson, "Personality and Individualit helped me to overcome fear. These statements w very strengthening:

I am a part of God in visibility; I am one u the Father; this person has no power over me, f am superior to all personality."

There is no personality in the universe; ther nothing but God."

Through the constant use of the foregoing state-
ents and others from *Lessons in Truth,* and
rough prayer, I overcame my fear of employers
such an extent that I found a good position in a
ty hospital as a nurse's aide, and within a week
service there I received a substantial raise.

Also, through my earnest study of *Lessons in*
ruth, my Bible, and prayer, I overcame (came up
ver) my wrong thoughts regarding my relation-
ip with other persons, particularly those with
hom I had everyday contact. Instead of thinking
them as wanting to browbeat me or steal from me,
learned to see them as children of God, even as
am a child of God. Therefore, I saw that I must
edit them with the same high ideals and motives
at I had.

One evening, after leaving the rooming house
here I was living, I glanced back at my room and
w someone looking out a window of my room.
What could she be doing in my room?" I wondered.
was quite sure it was the woman whose room was
xt to mine.

The next morning, I missed a brooch that I con-
lered a treasure. Aside from its beauty, it was the
st gift my mother had given me before she left
is visible plane. I instantly thought of the woman
ho I was sure I had seen in my room the evening
fore. I began to think incriminating thoughts
out her, although we had been talking pleasantly
gether just before this incident. Then thoughts
me to me about our class in *Lessons in Truth:*
w in the previous lesson, based on "Unity of the
irit," we had learned that we must keep our eye

"single" and see only the good in all people. I r
called how the little colored woman mentioned
the lesson had said that looking at her trouble ar
looking at God too was being "double-eyed," ar
she was directed from within to keep her e
"single."

The Christ is in this woman roomer, and t
Christ is honest, therefore, she could not have tak
my brooch," I kept saying. I opened wide the t
drawer of my dresser and there I found the brooc
lying in the box that had encased it when Moth
gave it to me. I must have unconsciously put it the
when taking the articles off of my dresser to dust
I breathed a prayer of thanksgiving, not only f
having found the brooch, but because I had ov
come my tendency to condemn. I had overcome
negative habit.

The greatest lesson I learned from *Lessons*
Truth I found in Lesson VI, "Faith." Now I alwa
had had faith in God as long as I had known ar
thing about Him. But it was a blind faith. My fa
was in God as a big person up in the sky, who mig
give me what I asked for or might withhold it,
cording to His will or whim. When I did not
what I had asked God for, I thought that it was
cause I was bad, and God did not deem me wortl
When I had been "real, real good" and still did
get the answer to my prayer, I believed that G
"saw it would make me a better Christian if I did
get the answer to my prayer."

Through my study of *Lessons in Truth,* I learr
that God is the substance back of everything
manifestation. God is also law and order. God

v or Truth is unalterable. Even as the principles mathematics are the same anywhere, any time, od as principle never fails to keep His promises. ne of these promises is: "Ask, and ye shall re-ive." *Lessons in Truth* says that asking is the same desiring. It is a desire put into expression, and in king, "we touch a secret spring which starts on way toward us the good we want." This opened whole new world to me. I learned that God was t withholding the good I desired, but I was keep-g my own good away through a lack of under-nding. My weak little hopes that God would give e what I asked for, kept my prayers from being lly effective. I learned from this wonderful lesson, aith," in *Lessons in Truth* that I must have un-nditional faith—faith in God as principle, God as bstance, God as Father-Mother, who yearns to ve me not only what I desire but more and more His good that I had not learned to desire. I found at all I need do is to be completely open and ceptive to this good.

Speaking of unconditional faith, I have had many casions to use it since learning about it. One ample will illustrate how I have used it: After oving to a new state, I took up sales work, house house selling. Before I realized it I had all my oney tied up in my sales stock, and had nothing th which to buy groceries. One morning at break-st I was eating my last slice of bread and drinking last cup of coffee. My cupboard was as bare as other Hubbard's. I opened the cupboard and said: "See, God, my cupboard is empty. I want you to it, please!"

After saying this I went out to my territory. B I had forgotten something and returned to my apa ment. Two women were in my kitchen, putting in my cupboard the contents of a large basket. Th blushed when they saw me. They were two wom who lived in the same apartment house.

"Thank you, ladies," I said. "By the way, ho did you know I needed food?"

"We didn't know you needed food," one of the said. "And don't thank us. We didn't have a thi to do with it. A man and wife in this apartme house belong to a religious organization that loo after working widows who live alone." Many "pra tical" persons may say that this was merely coin dence. To me it was a definite answer to prayer.

We must smooth out the rough spots in our b havior patterns. If we have a tendency to be ed and bristle up in self-defense when we are criticize constructively or otherwise, we are to see other p sons in a new light; we are to see the Christ in the Even if we do not think we deserve the criticis we can learn the lesson of being gracious a humble. The humble and the meek "shall inherit t earth." Let us learn to be patient with ourselves a with life. Patience wins more of life's battles th does the losing of one's temper. We need to ke knowing that, in spite of how unpleasant con tions may be, "There is only one presence and o power in the universe, God, the Good, omnipoten God is in charge of our very own little perso world. God is always working for our good, b the work is more effective, more swiftly brought fruition, when we work with God.

The Fruitful Years

MYRTLE SHAY

WHAT ARE the fruitful years of a person's life? From what we hear and read, we might suppose that they are the years be-veen the reaching of maturity and middle age, us-ally thought of as the forties. From then on, ac-ɔrding to some of our present-day authorities, there a gradual decline in our ability to produce, a radual drying up of our mental reservoir of ideas nd the power to think constructively. We are sup-ɔsed to be able to do less work and less thinking,) that by the time we have reached the age of sixty-ve, we are worthless as far as productiveness is ɔncerned. Then the worker is handed a pension at scarcely covers his minimum requirements, and told to take it easy.

Such nonsense has cheated the world of untold ches. The productive or fruitful years of an in-vidual are unlimited. For some, there are no fruit-l years; for others, most of their lives are fruitful. or the fruitful years are not, as commonly believed, certain span stretching from one birthday to an-her. They are the giving years, the years in which e individual gives the best that is in him, not for s own selfish promotion, but for the good of his eighbor and his world. They are the years when, ter having discovered the hidden strength within mself, which is infinite Being, he begins his real lucation by drawing out the hidden knowledge

lodged in the inner sanctum of his mind, where the infinite spark of the Almighty is enthroned, and using it for the sheer joy of expressing God through his work.

The fruitful years, the giving years, are those in which man labors to express the real self, the Infinite within. Then there is no limit to what he can accomplish, be he twenty or a hundred years of age. Infinity knows no time limits, sets no value on age or the lack of it. God works constantly through every available instrument. It is we who, by making ourselves unavailable to God, are responsible for the mediocrity of our life.

During infancy, the child is wrapped in his own needs. He knows little and cares less about the world in which he lives. Mother is but a convenience, someone to feed him and care for him. As he grows up all too often he remains in his selfish shell. Only his needs change. In his teens Mother may now represent freshly laundered clothing, meals on time, a home to which he can bring his pals, and money for pleasures. How many teen agers do you know who think of Mother first? in terms of giving, that is. Then, into marriage, still wrapped in himself, the businessman or woman seeks advancement for his or her own prestige, for social acclaim, for security in old age. These persons give to get, not for the joy of giving. Would anyone say that the years so spent are fruitful?

Later, when these men and women cease the struggle for advancement and take time to think they often discover that they have been working at odds with themselves. They have been trying s

agerly to do things by themselves that they have had no time to discover an easier way, God's way. Sometimes I wonder how God can be so patient with us, His errant, willful children, often waiting our whole life span for us to turn to Him and accept His help, waiting for us to partake of the glory He would give us, would we but take.

Once we have learned that God lives within us, that in reality we are not flesh and blood but Spirit manifesting through this instrument of flesh, we find within ourselves capabilities of which we had never dreamed, depths of understanding that we have never plumbed, a new awareness of life and a fulfillment of joy beyond our fondest hopes. Thousands of persons can testify to the truth of these words.

Do you think that your good has been swallowed up by the passing years? Do you feel that you are no longer useful in the world, that there is nothing left for you to do but to fold your hands and sit? Remember Grandma Moses? Maybe you will never be able to paint beautiful pictures, but there is something you can do, something that needs to be done, something God wants you to do, and in the doing of which He will help you if you will accept His help. If you can do nothing else, you can bless. You can meditate. You can pray. And the chances are that through your meditation and your prayers will come inspiration that will lead you to some glorious achievement you would never have dared to undertake except for your new-found faith in the Almighty. No matter what your age, you can step into a glorious new adventure in living, with

God helping you, and you can be happy in the know
edge that He will never let you down.

A certain woman whom I shall call Sally, upo
reaching the age of sixty-five, decided to go bac
into the business world. She had been a secretar
years before, earning an average wage. Formerl
she had been ambitious to get ahead, but only fo
her own selfish purpose. Now, after years off th
job, she began to think of working with a view
helping others. She did not want just any kind of
job, but one where she could serve others as she fe
God wanted her to do.

At her age and without any recommendations o
record of recent employment, no one but Sally b
lieved that she would be able to get a job. But Sal
remembered that with God all things are possibl
and she was guided, almost miraculously it seeme
to a position in which she has been able to he
hundreds of unfortunate persons. On many occ
sions, she told me, it seemed as if she were up again
a stone wall, with no possible way out of a difficult
At such times, she quietly turned the matter over
God and often she was amazed at the simple ma
ner in which the problem was solved. Missing p
pers would turn up in the most unexpected place
a difficult client would suddenly become co-oper
tive; a soft answer on her part to one in anger wou
bring quick harmony.

Through faith in the loving, unseen Presenc
this woman has found success far beyond anythin
she had ever hoped for. She knows that it is not
her own efforts but by the work of the Father wit
in. She has learned to lean on the everlasting arm

'or her the fruitful years have been late in coming, ut who would say that they are any the less ac- eptable to God.

This is not an isolated case. Thousands have roved that the fruitful years, the giving years, be- in when one finds God within and starts express- ıg Him.

The fruitful years are not bounded by birthdays. 'hey may begin at any time of life past infancy. Al- ıost the entire life of Jesus was made up of fruitful ears. But for most of us the earlier years are wasted ı thoughts of self and ignorance of our birthright. is only when we have come to a realization of the esence of God within us and begin expressing the eas He gives us, that the fruitful years arrive for ;, whether we be young or old by this world's andards. The fruitful years, the giving years, can yours and mine today.

Of God

Marilee Allen

Of God, one said that He was strength,
Another called Him power,
And still another said of Him,
A great consuming fire.

But I will say of God,
That more than all of this, is He;
For He is Love, surrounding me
With all eternity.

Age Is None of My Business

ERIC BUTTERWORTH

JOSEPH MCDONALD, just past eighty years of ag has been associated in business with a larg number of men over the years, but no one ha ever referred to him as "Pops" or "Uncle Joe or even "Old Man McDonald." He is one of the u forgettable persons with whom you never associa the idea of age. One day he was lunching with young associate who was greatly impressed with th octogenerian's vigor, alertness, and apparent youth fulness. The younger man knew that the older o was doing a full day's work in his profession eve day, and putting many a young man to shame wi his achievements. Furthermore, the younger ma was impressed by his friend's outlook and his car fully laid plans for the future.

Finally, the young man asked, "Mr. McDonal if you will forgive the question, I would like to a how old you are?" The older man turned merry ey on his questioner and feigned a look of reproa "My son, my age is none of *my* business," he repli

And this is the key to the vigor of his youthf ness. While most men are laying plans for retireme and old age, dreading each coming birthday, and tually making a business of thinking, talking, a acting their age, Joseph McDonald is too busy l ing and enjoying life to waste time on worryi about old age. He would agree with Andre Maur who said, "Growing old is no more than a bad ha

vhich a busy man has no time to form."

We need to "wise up to the realities of life," and o reject the age-old concept of a master recorder vho keeps track of the years we live and who dis-atches a "grim reaper" to claim us after a certain rescribed period. Man is an eternal being and is in he midst of eternal life right now.

The number of years we live is unimportant. 'he kind of years we live is all-important. We have nought only of the dimension of length of years, ut we need to consider the dimension of depth. ternal life is a quality of life; it does not stand or quantity, and any man may have it. Joseph Mc-onald, despite his eighty years can be very young, hile a man of half those years can be very old. liver Wendell Holmes once wrote: "To be seventy ears young is sometimes more cheerful and hope-il than to be forty years old." A man's age is ac-ally none of his business. His spiritual unfoldment nd his creative achievements are his business, and ippy and youthful is the man who minds his own isiness.

Life does not, cannot, grow old. We may insist tat our strength does diminish and our abilities cline, and that even our health becomes less stable th advancing years. And, certainly, we must admit tat this is all too often man's experience. But this i not God's will. This is not logical. This is not rcessary. The reason for the typical experience of ae is in the Biblical law, "As thou hast believed, be it done unto thee."

An eighty-year old man volunteered his blood at acommunity blood bank. On being rejected due to

his age, it was inferred that his blood might not b vital enough for medical use. This prompted th sharp retort, "Listen, youngsters, my blood's a young as yours! It just happens to be in an old cor tainer." The life within us is God within us, an the God-life that is flowing through us at eighty the same life that animated, sustained, and energize us in infancy, at eighteen, and at thirty. Life doe not get old or weak. Life does not die. Life is eterna ly vital and vibrant. Life is the eternal flowing fort into visibility of the illimitable energy of Spirit. Eac of us can have all the vibrant and vital life of Go that he can accept and use. So-called age is not th deterioration of life, but the deterioration of ou faith, our enthusiasm, our will to progress, our ex pectancy.

When asked how she managed to grow old s gracefully, a retired midwestern doctor snappe "You don't grow old. When you cease to grov you are old." The law of life is growth, not agin When we catch the idea "age is none of *my* business we realize that as we increase the dimension length of years we have more time and opportuni to increase the dimension of depth of living.

A woman reporter traveling in India met a Indian woman of obviously advanced years wh had that certain radiant something which made or want to look at her in admiration. The report finally said to her, "Madam, you are absolute beautiful." The older woman replied in deep si cerity, "I ought to be, my dear, for I am over sevent five." To this woman the years of her life mea added opportunity to develop the true beauty

spirit rather than deterioration and disfigurement. Age was none of her business. She had made it her business to keep alive and alert and enthusiastic about life, to grow and unfold from day to day. Perhaps this is what Jesus meant when He said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

Instead of decreasing our powers, why should not the advancing years make us even stronger, happier, healthier, and more capable? Why should not the advancing years make us as full of interest and ambition in a way compatible with our maturity as the years of our youth did in our youth? Actually, at the time most of us begin entertaining this terrible falsity about life, we have just acquired our fullest equipment for living. We are just ready to make the best use of our powers. But instead of going forward to a full and rich and expanding life of usefulness, we methodically set about blocking the various pathways of human experience with signs that boldly proclaim, "Too old!" We are not at all happy about this development, and it is with resentment and fear and despondency that we come to grips with the matter of age. But in thought and deed we anticipate, forecast, and decree the very results we bemoan.

In a sense our signs are right: we are too old! We are too old to complain and to accept the human belief. In the years we have lived we certainly should have gained the wisdom to know that we are always young enough to express the God-given qualities of life and love and joy and enthusiasm, and that when we are expressing ourselves in this way we are un-

folding the life of God, which knows no limit.

Samuel Johnson, a man of great literary genius revealed a weakness in his personal philosophy when he said, "My diseases are an asthma and a dropsy and, what is less curable, seventy-five." The obvious implication is that his age was his burden and bondage. Of course, he was only putting into wit what has universally passed for wisdom in the minds of men. In the face of just such limitations as this Jesus proclaimed, "Ye shall know the truth, and the truth shall make you free." You may not be able to change the fact that you are seventy-five years of age, but you can know the truth that you are one with the life of God which knows no age, no limitation, and no deterioration. You can make a personal declaration of independence from the race belief of age by proclaiming "Age is none of *my* business."

To think about age is to become a slave to it. If we could but live in our contemporary world without clocks and calendars and birthday books, we would do well to throw them away. There is a story told of a traveler who had journeyed to a land of perpetual sun. Because there were no sunrise and no sunset, no moon or changing seasons, there was no means of measuring time. Therefore, to the inhabitants of the land, time did not exist. Having no time, they never thought to measure age and they never grew old. There is truth as well as fiction in this story. The measurement of life by the calendar is not only an inadequate criteria of livingness, but because of the type of thinking it usually evokes it robs youth of its vigor and hastens its age.

How wonderful it would be if we could all for

get our birthdays! The thought may be distasteful o many persons because of the sentimental attachnent to birthdays and the nostalgia that goes with hem. Too, there are many who insist that birthdays or them are a positive reminder of being born gain to a new year of opportunity and growth. To his we say, "Praise God, and more power to you!" n the whole birthday practice, how insidious is the hought of age and deterioration. Along with the ard or remembrance from friends and loved ones omes the unspoken feeling, "Poor chap, another ear older!" How deepseated is the belief that "anther birthday" brings one that much closer to——. To what? How often our subconscious beliefs about he passing of years are chained to the symbol of he hourglass, with the sand slowly but surely runing out.

In a delightfully witty book entitled "Only in America," Harry Golden says: "I am still somewhat neasy when I receive greetings and congratulations n my birthday. Of course, I appreciate the kindness nd good fellowship they represent, but even to this lay there is something strange about the sentiment. Celebrating birthdays was not a big deal at all in an rthodox Jewish household. This goes way back into ur culture and folklore. It is a part of the idea of imelessness, survival. Thus, birthdays were rarely nentioned, and your elders scrupulously avoided beng pinned down on the exact age of a member of he family. If someone asked, 'How old is Aunt Freda?' your mother would answer, 'My sister Freda vas thirty-five when we all came to America,' and hat was all the information you'd get. If mother

said, 'Freda is seventy-four years old,' the angel o death, always listening, might have been encourage to 'call' her. The whole idea was to confuse the ange of death."

Aside from the superstitious reasoning, the prac tice of making little or nothing out of birthdays ha much to recommend it. But whether or not we hav the spiritual maturity to "put away childish things, we can most certainly and positively renounce th accompanying thoughts of life as a decreasing re source. When we realize "age is none of my busi ness," we are much more concerned with how w live than with when we were born.

In The Book of Job we read:

"If thou set thy heart aright,
And stretch out thy hands toward him . . .
Surely then shalt thou lift up thy face without spot
Yea, thou shalt be stedfast, and shalt not fear . .
And *thy* life shall be clearer than the noonday;
Though there be darkness, it shall be as the morning
And thou shalt be secure, because there is hope."

At high noon it is difficult to find our way b the sun, for we cannot tell the directions of its move ments, where it rose and where it will set. Thus "life . . . clearer than the noonday" would indicat life without consciousness of length of years, simpl the awareness of depth and intensity of bright-shin ing enthusiasm, wit, freshness, and vigor. In thi consciousness you will "be as the morning, and tho shalt be secure, because there is hope."

Wherever people are gathered in human con sciousness there will always be much preoccupatio with and discussion of age. But remember, "Wha

is that to thee? Follow thou me." While the world thinks in terms of the inevitability and helplessness of old age, know for yourself as Bernard M. Baruch did recently when he said, "To me, old age is always fifteen years older than I am." And if someone should facetiously inquire as to your age, do not waste time in the rebuke, "My age is none of *your* business!" But, rather, surprise him and strengthen yourself by proclaiming, "My age is none of *my* business!"

The Answer

Mildred N. Hoyer

Is there an answer to each prayer
That leaves the lips, that springs
From fervent heart? If so, why is it
That we sometimes fail to find it?
Is it because we have not waited
Long enough in quietness and simple faith?

Which one of us would knock
Upon the door of a good friend
And after seeking his good counsel
Leave at once, not waiting for response?
Of what avail would be his willingness
To help when we had closed the door,
When we had walked away?

And yet, it is like that with prayer:
We touch the secret door within the soul
Where God's own Spirit dwells. He waits,
But, oh, so often we do not, and then we miss
The answer that is always there.

"If Two of You Shall Agree"

JOSEPHINE E. TOBOLDT

I say unto you, that if two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father who is in heaven. For he taught them as having authority.

BEFORE ONE CAN SPEAK with authority he mus know whereof he speaks, and he must be ir perfect agreement with his ideals, his beliefs and his desires.

We all would like to speak with authority, par ticularly when we are trying to overcome some physical or material handicap. We would like tc say, "I am healed," or "I am prospered," and have the instant, perfect results that Jesus attained wher He spoke the word. He had the ability to bring about these results, because He knew that God working through Him, accomplished the so-callec miracles, and He kept Himself at all times in per fect agreement with the Father within.

This coming to agreement with the Father within us is too often our difficulty. I know that this text is commonly interpreted as meaning two persons and it is thus that Jesus used it. He almost always asked the persons who sought healing if they believed that He was able to heal them. He thereby established the harmony that must exist between the healer and the healed. However, I believe that the text can be interpreted to mean that I, the persona I, must be in perfect agreement with the spiritual I

:he I AM, if my prayers are to be answered. This ıgreement is not always easy to reach.

We pray, and in our period of silent meditation ve believe that we have received that for which we ɔray. Then we face our everyday world and, because ve cannot see the immediate results for which we ıave prayed, we begin to doubt. The pain is still with us, the purse is still empty, or our relation-ıhips with others are still inharmonious. We be-:ome discouraged and feel that our faith is not equal o the demonstration that seems so important to us. instead of standing steadfast in our belief that "with God all things are possible," we give up, with the feeling it was just too good to be true.

Suppose that in the beginning God had said, 'Let there be light," and then before the light came He had said, "Well, it was a good try," or "I guess I just don't have the right kind of faith," or any of :he other excuses we make when we do not see an mmediate answer to our prayer. How far would creation have progressed?

But God was in perfect agreement with Him-ıelf. He remained true to His vision and put His ɔerfect word into operation, and light was made manifest. God stood firm on His spoken word, send-ıng it forth, knowing it would accomplish that whereto He sent it.

Jesus was always in perfect agreement with His God-self, the Christ, or the Father within. He knew :hat when God made man in His image and likeness He gave him the power to create by the spoken word. By keeping Himself in agreement with the Father within, Jesus knew that He was speaking from the

godhead and could not fail, because the word of God acts swiftly and with power and brings about the seeming impossible.

How can we be in agreement with our own Father, the Christ within? In our complex world it is not always easy. It can be done, but we must constantly work at it. Suppose we are in need of healing. In the silence we come to agreement with the Christ within ourselves. We feel our at-one-ment with Him and His life and health and strength. We feel the living waters of God's pure life flowing through us, washing away all congestion, all error, strengthening and purifying us. In that moment healing has begun. We are uplifted, inspired, and at peace.

The telephone rings. A friend has called to tell us of someone who is ill, or having trouble with his in-laws, or has lost his job and is in want. We listen and we forget that God is the health or the prosperity or the peace for whoever is in need. Instead we utter such thoughts as, "Isn't that awful!" "Wouldn't you know something like that would happen?" Then we recount similar experiences we have heard about, and describe our own troubles. In that moment we break the agreement with our God-self and we are back where we started, seeing one thing when we are in the silence and something quite different when we are in the world.

To mentally keep blessing the person under discussion has helped me in such circumstances. When my informant has finished, I say "God bless them" aloud. The negative tone of the conversation usually ends, and I can guide it into affirmative channels.

We have the power of the word, a gift from God

ɔ us when we were born. It is something we can ever lose, but we can misuse it by speaking thoughtess words and phrases in the silence and careless nes in our daily conversation. Some destructive nes are the popular expressions of the day, such as, Oh, my aching back," "My feet are killing me," I'm sick and tired," and "I thought I'd die." Most f us use some expression that, if detected, may give s a clue as to why unpleasant things are in our fe, why negative things come to us and positive nings stay away. We must eliminate words that uggest things we do not want and substitute words hat will bring to us the good we desire. We spend ɔ little time in the silence and so much of our time n the world.

Therefore, let us agree with the divine spark within ourselves, the I AM, the Christ, the Father within, and let all our words bear witness to the greement. Then let us say, " 'Not my will [the uny, personal will], but thine [the perfect, powerul will] be done' in me and in all my affairs." Then ve shall speak with authority, and it shall be done nto us, of our Father, "who is in heaven."

PRAYER FOR PROTECTION

The light of God surrounds you;
The love of God infolds you;
The power of God protects you;
The presence of God watches over you.
Wherever you are, God is!

Ten Years . . . and Now!

CATHERINE THROWER

RECENTLY, I heard a Unity student say that if h becomes discouraged with his spiritual prog ress, it encourages him to compare his lif of today with that of ten years ago. Then he see just how wonderfully far he has come in his un derstanding and application of practical Christianity His statement set me thinking.

I do not mind telling you that I am glad you di not know me ten years ago. You would probabl have thought, "Unity or no Unity, there goes hopeless case." I had been left penniless, with a infant child and with no training for work or mean of income. My family was not financially able t help me to any substantial extent. For a period experienced depression, mental confusion, poverty loneliness, ill-health, and a sense of failure. I seemed that the whole world was against me an that everything I tried went wrong.

I had a child to rear, educate, and make a hom for; therefore, I could not settle for depression mental confusion, poverty, ill-health, or failure. had to succeed to survive, and I had to survive fo the sake of my child.

During this hopeless period I learned throug Unity literature about the power of thinking as a instrument for success or failure. I soon realize that my previous failures were the result of m own failure thinking, and that the power of though

ould be the key to healthy, happy, prosperous, successful, balanced living.

It was during this seeming hopeless period that learned about the power of simple affirmative rayer. I had previously felt that only the holiest nd most spiritually profound persons could posbly know how to pray so as to reach God. But hen I learned that God was within me as well as l around me, and that through simple affirmative rayer I could tune in on my God power, the preous sense of failure turned into hope. As soon as firmly grasped these simple truths about the power f positive thought and simple affirmative prayer, he tide began to turn.

As the result of some very positive prayers and aring thinking, I was guided into a secretarial areer that was filled with intense activity and asociation with many interesting, prominent, and successful persons. Later, I felt led to become a Truth eacher so that I could help others release their spirual and mental potentials for healthy, happy, prserous, successful living, just as I had been helped.

Needless to say, the depression, mental conusion, poverty, ill-health, and sense of failure long go faded out of my life and affairs. I have been nown every step of the way how to provide amply or my child.

Now I bring you "good tidings of great joy": ou can be the healthy, happy, prosperous, successul person you were divinely created to be. Aleady you are in the process of becoming so; but f the process seems a bit slow, why not think back en years and compare the experiences of that time

with your present blessings. It may be a rewardin revelation. Whether it is or not, life is eternal, an our ascent to God's goodness has just begun.

Let us go even a step farther and higher. Righ now let us begin thinking about and planning fo God's good that we wish to experience in the nex ten years. Let us think positively and expectantl about our divine possibilities for the next ten year Let us begin releasing divine goodness through dail affirmative prayer. Let us affirm: *"I am daily relea ing more of God's goodness. I am daily being show how to use more of God's goodness. I am dail sharing more of God's goodness with others."*

As we look back ten years and compare that tim with our present blessings, the contrast in most i stances will be great and good. If we follow the sug gested plan for accepting God's good during th next ten years, through positive expectation of goo and through daily affirmative prayer, I am sure th ten years hence the contrast with our present bles ings will be more revealing and much greater.

Lovingly to aid and comfort
Tenderly to heal and bless,
Patiently to win the erring,
Quick to succor in distress;
Bringing darkened souls a vision,
Service that cannot be priced,
Doing good in daily living
Is to have the mind of Christ.

—DELLA ADAMS LEITNER

Prayer

BERDINE SUTCLIFFE

WHAT IS PRAYER? What makes prayer practical? Why is prayer essential in our everyday life? Let us reason together.

Prayer is a mental and spiritual elevator. Gradu-y it lifts our thoughts upward and Godward, ay from our personal problems, into a higher vel of consciousness, and we receive a greater un-rstanding regarding our spiritual nature and son-ip with God. Our thinking becomes clear and gical when we are in tune with His all-powerful, ving, and wise ideas. True prayer is an awareness oneness between our mind and the Mind of God. his high state of consciousness can be developed ough faith in the Christ in us, who is our teacher d guide. This is the message that He gave man-nd many years ago, "I am the way, and the truth, d the life: no one cometh unto the Father, but me."

Faith makes prayer practical. Faith helps us to cept instruction from the Bible whenever we are need of new inspiration. The following promises ll be helpful to those who have a sincere desire know our Father more intimately. "Call unto me, d I will answer thee, and will show thee great ngs, and difficult, which thou knowest not."

"or Jehovah giveth wisdom;
ut of his mouth *cometh* knowledge and understanding."

"I love them that love me;
And those that seek me diligently shall find me. .
I walk in the way of righteousness,
In the midst of the paths of justice;
That I may cause those that love me to inherit su
stance,
And that I may fill their treasuries."

Because faith is a mental attitude, it helps to chan
our outlook on life when it is coupled with Trut
It brings into expression right answers to our praye
because it is linked with the divine Spirit within
that is greater than anything in the outer worl
When we let Spirit find expression through us, v
realize that we belong to God and are meant to li
the more abundant life. We then think of Him
terms of love instead of fear. We cultivate an awar
ness of plenty instead of lack. We become aware
new strength and energy that enable us to do t
constructive things that are satisfying. Instead
expecting the worst from life, we begin to look f
and expect good from all experiences. Lovingly a
gratefully we learn to accept our good for what it
—our natural heritage from God. Therefore, praye
an active faith, and right thinking habits provide t
perfect solution to all life's problems.

Not only is prayer essential to a happy, we
balanced life, a prayer period should be the mo
important part of our day. It enables us to becor
in tune with the good that surrounds us and t
God presence within us. Because prayer makes
think, it helps to stabilize our emotions. Our pray
period should be practiced methodically, yet
should never become automatic. Our prayers shou

ways be simple, direct, and to the point. Affirmations of Truth, spoken either audibly or silently, help develop an inner conviction of oneness with our Father-God. Every time we pray we should receive a lesson in humility, for it is impossible to be consciously aware of our greater self and not experience a feeling that is both reverent and uplifting.

Prayer without the benefit of faith lacks power and effectiveness. We who are homemakers would find it impossible to wash a batch of dirty clothes without nice, foamy soapsuds to cut the grease and grime. Regardless of the high temperature, hot water without soapsuds will not produce good results. The same principle applies to prayer. Without a strong, steadfast faith to back it up, prayer is merely an expression of words. However, our faith in the spoken word of Truth is dynamic and powerful when it is accompanied by a confident feeling that all things are possible with God. Faith is a spiritual and mental detergent. It has unlimited cleansing power. It will dissolve everything of a negative and discordant nature. This includes thoughts of envy, jealousy, and prejudice, and the erroneous beliefs that are usually the cause of illness and other problems. Faith will restore order and harmony within the mind, body, and affairs for all who acknowledge the Spirit of God as the only presence and power at work in their lives. Faith creates in us an inner conviction that His divine plan for us contains everything that is orderly, harmonious, and beautiful. Not only during the precious moments while we silently commune with our Father, but any time we choose, faith coupled with

love and wisdom will lift our thoughts heavenward and Godward, for faith is all-powerful when properly used.

When challenges appear in our life, prayer makes it possible for us to meet them with courage and stability. This was demonstrated by a young mother who was beside herself with grief. Her love for her only child, who had been ill for several years, was so intense that it was difficult for her to think in terms of separation between herself and her little girl. In her heart she realized that it was best under the circumstances for her child to pass on, but because of her lack of knowledge regarding God's great love for His children, it was almost impossible for her to reach the place in consciousness where she could release her child into His invisible hands. Due to the mental and physical strain that she had experienced for a long time, the mother knew that the help of God was necessary for her to meet this severe challenge. She had prayed many times during her life, but never before had she used this type of prayer. This time she prayed, "O Father, if it is Thy will for Jeanie to die, then please make it possible for her to have a peaceful transition. And please, Father, give to me the courage and the strength that I need to meet this experience." Then somehow she reached the level of consciousness where she could truly say, "Father, let Thy will be done, not mine." Within an hour a peaceful feeling crept over her, a peace such as she had never before experienced. She could feel the healing presence of the Lord completely surrounding her child and herself.

That night, for the first time in many months, she had a peaceful, dreamless sleep. Her prayer of perfect surrender and submission to the divine will of God made it possible for her to meet the crisis with an understanding that her Lord was with her every minute. Not only during the peaceful transition of her dear one that took place the next day, but during the days that followed, she had an inner conviction that His Spirit of love and wisdom sustained, nourished, and strengthened her entire being.

In the Scriptures we are reminded of the healing power of the indwelling Spirit and also the importance of having faith in our prayers. "The prayer of faith shall save him that is sick." "Jesus Christ healeth thee." "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." "I am thy God; I will strengthen thee."

"In all thy ways acknowledge him,
And he will direct thy paths."

"Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full."

From the writings of Charles Fillmore we read: "The first step in the prayer for health is to get still. 'Be still, and know that I am God.' To get still the body must be relaxed and the mind quieted. Center the attention within. There is a quiet place within us all, and by silently saying over and over, 'Peace, be still,' we shall enter that place and a great stillness will pervade our whole being."

A woman prayed in the belief that all healings are possible with God. Her faith in Him was beautifully rewarded, for it was centered on the power of

His love and healing Spirit within her. When this experience took place, her faith was only the size of a mustard seed, yet it was strong enough for her to reject a physician's negative belief regarding her life and state of health. He bluntly stated that she would have to endure severe pain for the remainder of her life. Another operation was not advisable, and he said there was nothing that he could do for the painful condition that persisted despite a major operation.

She was a woman with responsibilities. She had a husband and two teen-age daughters. Not only for herself but for the sake of her family, she found it impossible to accept the suggestion that she must endure physical pain for the rest of her life. Being a lover of nature, she had always been accustomed to walking a great deal. But now exertion of this kind was too severe to consider. During this period of her life her conception of God was rather vague. To her He was an impersonal Being who lived in the distant sky. Yet she believed that His will for her did not include everlasting illness and pain. She believed in the power of prayer. She began to pray with an earnestness that brought help within a few days through Unity literature that a relative gave her to read. Eagerly she read the messages in the magazines. From that time on her faith grew and expanded. She had found the pearl of wisdom that she had been seeking all her life. In the messages of Truth she found something real and tangible that helped to confirm her inner conviction that she was meant to live a full, rich life and enjoy the blessings of good health. She procured more Unity literature

and diligently applied herself to the study of Truth. She set aside a certain portion of each day for meditation and contemplation of the Truth of her being. During the period of stillness and quietness she would mentally withdraw from all confusing thoughts and beliefs, including those of the physician. She visualized herself as God's perfect child, perfect and whole in mind and body. Within a few months there were signs of improvement. She was able to perform the most important household duties. There was a certain amount of physical discomfort but no evidence of the severe pain she had previously experienced. Her humble acceptance of her oneness with the healing Spirit of God made it possible for her to know Him intimately, as Father and child. Because she refused to accept a false, negative statement from another person, this woman now lives a full, productive life. She is now able to take a three-mile hike whenever she wants to and thoroughly enjoy it. She generously gives of her time and energy so that others may know the Truth and also realize the importance of prayer in their daily lives. To her, communion with the Lord of her being is a pleasure instead of a duty. The spiritual food that she receives from Him is the very essence of her life! It daily strengthens her spiritually, mentally, and physically. She realizes that the knowledge of man may be limited, but when we seek the wisdom of God for the things that appear to be lacking in our life, He gladly fills the need, regardless of its nature, through the power of His great love.

Do not give up if the good that you desire is not

visible to your eyes! You may not feel up to it but lift your heart in praise and thanksgiving to our blessed Father, who will open the way for the blessings to come to you. It is not that our Father needs praise or needs to be thanked. It is because we, by the very act of thanksgiving, lift our consciousness up into the Christ consciousness, whereby we become open and receptive to God's good. We should express thanks daily for the good that we have. We should bless not only the good things that come to us, but also bless what are called the negative things. This may be difficult to do. However, when we give thanks for unpleasant things or conditions, the reason for them is revealed to us. From everything that comes to us, we can learn a lesson. If we will look for the lesson instead of looking at the negative condition, the negative condition will not last. As we recognize the reason for it and begin to bless the condition, gradually it will change into good health, better working conditions, prosperity, or whatever blessing we wish to experience. Everyone and everything in our world is responsive to the magnificent force of God's love and the uplifting power of prayer that should never be underestimated.

Jehovah reigneth; let the
earth rejoice;
Let the multitude of isles be glad.
Clouds and darkness are round
about him:
Righteousness and justice are the
foundation of his throne.

—PSALMS

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: In Truth, I am wise and free. I make right decisions and am guided into right paths.

Prosperity: In Truth, I am unlimited, prosperous, free! I am blessed with my divine inheritance of good.

Healing: I know the Truth that sets me free. I claim my heritage of health and I am whole.

INSTRUCTIONS: Jesus said that He came to bear witness to the Truth; as His followers we are to do likewise. God is the one life, intelligence, and substance everywhere present, and man is the expression or pressing out of that which God is.

To "know the Truth" about a condition is to understand that God is the reality of all people and things, and to confidently affirm His presence and power even in the face of seeming limitation. In Truth we are free from bondage to ignorance, poverty, and sickness. We are free to bring forth wisdom, opulence, and health.

In making His great overcoming Jesus applied the principles of Being scientifically, and He instructed His followers to do as He did. No one can get a copyright on the principles of Truth any more than he can get a corner on the air. Truth is free; it is Spirit, and cannot be kept from the spiritual-minded, nor can it be confined within the bounds of any religious organization.

We may receive spiritual inspiration from within. By prayer and meditation on words of Truth in the silence we may so open our consciousness to the inner divine presence that the necessary understanding, love, and power may be given us to enable us to bring forth in our own life the good results that we wish to see manifest.

The mind may be compared to the sea, which is calm or stormy according to the wind that moves it. Thought utilizes the substance of the mind and forms that which man ideates.

A restful state of mind is greatly to be desired because of its constructive character. When the mind is lashed by a brain storm the cells of the whole organism are shattered and exhaustion ensues.

We all should practice delightful, happy, joyous states of mind. For it is through such practice that we open the way for the ever-present Father-Mind to pour out its splendid resources into our mind and through us into all our affairs.

Affirm:

In Truth, I am wise and free. I make right decisions and am guided into right paths.

In the exercise of his I AM identity man needs to develop certain stabilizing ideas. One of them is continuity or loyalty to Truth.

When you first begin to think of God as everywhere present substance, your mind will not adhere continuously to the idea. You will drop your attention after a while and think, "I haven't enough to meet all our bills." There you have made a break and have lost momentum in your ongoing and you must patch it up quickly.

This lesson of abiding in our highest ideals is one that we must understand. Nothing is so important as sticking to the ideal and never giving up the work we have set out to accomplish. Affirm the law continuously and be loyal to it and you will become successful in its demonstration.

You have doubtless found that there is a spiritual law that brings into manifestation the thoughts we concentrate our attention on, a divine universal law of mind activity that is unfailing. Some adverse condition of your own thought may have prevented a full demonstration, but do not let this swerve you from your loyalty to the law. You may seem to attain results very slowly, but that is the best reason for sticking closely to your ideal and not changing your mind. Be loyal to Principle and the adverse condition will break up. Then the true light will come and the invisible substance you have been faithfully affirming will begin to reveal itself to you. Affirm:

In Truth, I am unlimited, prosperous, free!
I am blessed with my divine inheritance of good.

Every idea projects form. The physical body is the projection of man's idea; we carry the body in the mind. The body is the fruit of the tree of life, which grows in the midst of the garden of mind. If the body-idea is grounded and rooted in Divine Mind, the body will be filled with a perpetual life flow that will repair all its imperfect parts and heal all its diseases.

Individualize yourself in the highest degree by affirming that in Spirit and in Truth you are all that God is. This is true of man in his spiritual nature, and he must claim the supreme inheritance before he can enter into the mighty mental and spiritual forces that are released from the kingdom of God within man. No one enters the kingdom of God, and sits upon the throne and abides there, until he has the courage and fearlessness to proclaim himself joint heir with Jesus. Then he must prove his dominion by his purity of motive, an unselfish devotion to Truth universal, and a steady industry and patience in overcoming the limitation of his own sense consciousness.

When we have the right understanding of creation, and, with the help of this understanding, begin the redemption of the body, the Spirit of God quickens the inner life of the whole organism, and we know that the promise in Acts 2:17 is being fulfilled in us: "In the last days, saith God, I will pour forth of my Spirit upon all flesh." Affirm:

I know the Truth that sets me free. I claim my heritage of health and I am whole.

The Presence of God

EDITOR'S NOTE—A copy of this radio address was handed to the editor of Unity by a woman who is a Catholic and a reader of Unity literature. She recommended it as one of the clearest descriptions of God she had ever seen, and after reading it we agreed with her.

Some persons think that because we publish articles written by Jews, Catholics, or members of other sects we are in some subtle way under the influence of those organizations. It seems difficult for all minds to grasp the idea that Truth may be found anywhere, in the churches and out of them.

The church universal, which Jesus announced as His church, is purely spiritual, and its members belong to many organizations in the world. He said He would found His church on the *ecclesia,* the "called-out ones" or separated ones. This undoubtedly means that those who prevail, and accept the real universal truth about God and His spiritual creation, will constitute a brotherhood of which Jesus is the head.

This brotherhood of Jesus Christ is not a church or an organization in the usually accepted meaning of the word, but the recognition by certain minds that Jesus interpreted correctly the spiritual character of God and man and gave us the basis of an enduring civilization, that is the brotherhood of love.

These illumined minds may belong to remote races living in distant lands and they may never meet in the flesh, yet they belong to the church universal.

The Reverend James M. Gillis, editor of the Catholic World, author of this address, betrays the fact that he has an understanding of God that makes him a member of the church universal, and we hail him as one who through his words is establishing that church in the earth.

This address appears in UNITY with permission of the National Council of Catholic Men.

THE PRESENCE OF God is a fascinating topic but not easy to treat in a free and familiar style. I cannot promise to make this discourse entertaining, but I shall do my best to get along without philosophical and theological words. But I confess at the outset that there is a certain class of persons to whom I am not equipped to speak. They

are the dilettanti who affect an interest in the spiritual life because there is in them a strain of the sentimental which they mistake for piety. They are not really devotees in the original true sense of the word. They are rather sippers and tasters. To them religion is a pastime, a recreation, a temporary enthusiasm, an antidote to ennui.

To such as these I do not address myself today or at any other time. If by chance some of these triflers have tuned in on this talk, I give them fair warning that it will not be to their taste; for we come today to a subject that is not honey-sweet and cannot be sipped on the wing. We face the difficult but important question: How shall we realize the presence of God?

First let us avoid the mistake of expecting too much. Our God is a hidden God. Unlike the idols of the heathen He cannot be seen, touched, handled —I had almost said handled as children and certain adults of delayed mentality fondle a doll, perhaps we may say a holy doll. Our God is invisible, intangible. Not that He hides Himself capriciously, provokingly, though sometimes when we are baffled in our attempt to see Him or imagine Him, we are tempted to cry out, "O God, my God, stand forth; and let Thy humble worshipers look upon Thee; draw the veil that conceals Thy countenance from these mortal eyes." But no! there comes no apparition. There cannot be an apparition of God as He is. A symbol? A sign? Yes, perhaps, on occasion. The burning bush, the pillar of cloud by day and fire by night. But the bush burning though not consumed, the cloud, the fire, is not God, any more than a

spoken word is the man who speaks it. "No man hath seen God at any time," says the Scripture. God is Spirit and these eyes of ours cannot see Spirit. They cannot even see the more tenuous forms of matter. The air in which we live and move and have our being we never see, still less can our eyes discern and separate from one another the component parts of the atmosphere, oxygen, hydrogen, nitrogen. We are resigned to the fact that the atmosphere is by its very nature invisible. We must likewise be resigned to the fact that God by His very nature is invisible. We live by faith and not by sight. We see now through a glass darkly. When this mortal hath put on immortality, then shall we see God face to face.

Sometimes, indeed, in a moment of spiritual exaltation when there is deep silence in the heart, when as Saint Augustine has said "the tumult of the flesh is hushed; hushed the shadows of earth, sea, sky; hushed the heavens and the soul itself so that it passes beyond itself and thinks not of itself; when all dreams are hushed and all sensuous revelations, and every tongue and every symbol"; then it has happened that favored souls have heard God speak "not by any fleshly tongue nor by an angel's voice, nor in the thunder nor in any similitude, but in His own voice without any intermediary at all; they reach out and with one flash of thought touch the Eternal Wisdom." Augustine and his mother enjoyed that mystical moment, but it was only for a moment. And he says, "Suppose this endured, and all far inferior modes of vision were taken away and this alone were to ravish the beholder, and ab-

sorb him and plunge him in mystic joy, might not eternal life be like this moment of comprehension? . . . Is not this the meaning of 'Enter thou into the joy of the Lord'?"

Such supernal experiences are not necessarily imagination, hallucination, hysteria. No one has the right to call them delusion because they have not happened in his own life, any more than he would be warranted in denying the fourth dimension because he can see and understand only three. The tyro in the higher mathematics confesses that when Einstein, Millikan, and others speak of the fourth dimension they are beyond his depth. So the tyro in psychology should be willing to admit that when William James and Hugo Munsterberg speak of "the hidden powers of men" they have something real in mind. Not that I mean to say that by the discovery of certain undetected psychical forces, and the deliberate cultivation of them, man can learn to pierce the barrier between this world and the other and see God. No, that way lies madness; they who promise supernatural visions as a reward of ascetical exercises or the repetition of some abracadabra are charlatans. At their door may justly be laid the responsibility for much religious insanity.

On the other hand, I must not be understood to say that Catholics who practice assiduously what we call "the spiritual life" are forbidden to long for, to desire, to encourage something akin to the mystical vision of God. Saintly persons with a view of cleansing the heart of all earthly dross undergo a rigorous penitential discipline; they shut their eyes and ears to all sights and sounds that stain the soul or dis-

ract the mind from the contemplation of the divine; hey learn after prolonged practice to pray not with words or even with thoughts but by fixing the gaze of the soul upon God; they achieve what is called in our theology "natural" contemplation (as distinguished from the purely supernatural or miraculous, which is a free gift of God). They cultivate solitude; in deep silence—a silence like that of which Saint Augustine speaks, silence not merely of the lips but silence of the emotions and of the mind—they place themselves in a receptive attitude and we have reason to believe that upon occasion their souls have been enthralled and the beating of their hearts all but stopped by an intense realization of the Presence of God. It lasts perhaps but a moment. They are quickly back to earth again and they say, with a modification of the words of Jacob, "Indeed the Lord is in this place—and I *knew* it not."

Sometimes even those of us who are habitually engulfed in an atmosphere of worldly activities, if we can but steal away and be alone in some solitude, deep in a dense wood, on a lonely mountain peak; or perhaps hidden away unsuspected in the very point of the prow of a liner in mid-ocean, gazing in the dead of the night all round about upon the deep, or up into the heavens, fixedly and with rapt attention as if we would pierce the fathomless depths of the sea or penetrate to the heart of the stars and steal their secret: sometimes I say we may feel, or imagine that we feel, the nearness of God. We reach out our hands as if to touch Him with our finger tips; we try to silence even the soft murmur of the blood in our veins in the expectation of hearing some

gentlest whisper of the Divine Voice. After such an experience we may have such faith in its reality that not all the skeptics and cynics in the world can shake our confidence. How should they know? How should any man know? "Who knoweth the mind of a man save the spirit of the man that is in him?" *"Secretum meum mihi,"* "my secret is mine own." And who but a rash and sacrilegious intruder can claim to probe into the depths of my consciousness and expose what he is pleased to call my "delusion"? The man who pretends to read the hearts of other men probably has never looked deeply into his own. If he had, he would know that in the heart of every man lies impenetrable mystery. The human heart is only less incomprehensible than the nature of God, and what happens in the depth of the heart of one man is not to be rashly, still less, scornfully judged by another man. And if for one fleeting moment God has deigned to lift a corner of the veil that hides His Being from my mortal eyes, how insufferable must be the impertinence of some stranger to my soul if he claims to know that God has not come to me and that my being enthralled by a realization of His presence was only a superstition!

If after what seems to have been a heavenly visitation a man's life is so deeply changed, his character so divinely transformed, his spirit so subdued and chastened, his heart so humbled that those who know him best, shall we say in particular his father confessor or spiritual director, are compelled to say, "This is the change of the right hand of the Most High," and if this spiritual betterment persists, I think we have a right to believe that the mys-

tical experience was authentic.

However, all that is casual. What we seek is a more nearly permanent realization of the presence of God. To this end we may do well to consider what saints and philosophers have said of the nature of God's presence. God, they explain, is both transcendent and immanent. Formidable words! But we have in one of our most familiar hymns a beautiful and understandable translation of those big words into little ones:

"Out beyond the shining of the farthest star,
Thou art ever dwelling infinitely far."

There is the transcendence of God. And now the immanence: "Yet the hearts of children hold what worlds cannot." By His nature God is as far above our mind as the stars in the sky and the infinite spaces beyond the stars are high above our head. And yet God is as near to us as the heart that beats within our breast, the blood in our veins, the breath in our lungs. "Closer art Thou than breathing, nearer than hands or feet." Or to quote the classic utterance of Saint Paul to the Athenians, God is "not far from every one of us, for in Him we live and move and have our being."

Many years ago when "Modernism" (inaccurately so-called) burst upon the theological world, a celebrated clergyman (Lyman Abbott) narrated with gusto his discovery that God is immanent. I wondered at the time if he had never read Saint Paul. "Immanent" is only a philosophical word for "abiding within." Had the clergyman spent the greater part of his life ignorant of the primary truth of the indwelling of the Holy Spirit?

Poets and religious writers have tried to express by means of simile and metaphor what philosophers and theologians find it so difficult to convey in abstract terms. In fact, Saint Paul quotes to the Athenians one of their own poets. Perhaps poetic or imaginative language will help us, too. Well then: we are in God as the fish is in the sea and the bird in the air. God is our element, indispensable to our life. In Him we live; out of Him we die. We say God is Life-giver. That is true but only partly true. *La vraie vérité,* as the French say, the true truth is that God is not Life-giver but that God is life. Out of that life we cannot live. The fish cannot live in the air, the bird cannot fly in a vacuum. Man cannot live out of life. Life is God.

Again: we are in God as light is in the atmosphere. At high noon all the world is flooded with the light of the sun. We cannot tell which is air and which is light. The light is in the air and the air is in the light. With equal intimacy we are in God and God is in us. But as the axiom says, "Every comparison is lame." You may take away the light of the atmosphere and the atmosphere remains: but if you take away the Light of Life, life passes away with it. To speak more correctly still, God is light and God is life. When God goes (if God could go), light and life would go with Him. Men deny God, but they could not even deny God if there were no God. The denial of God affirms God. I could neither affirm nor deny, I could neither think nor speak, and you who listen could neither hear nor judge, out of God. Out of God, do I say? There is no such place as "Out-of-God." Even if a man were to lock

himself in some projectile and shoot himself through the air and into empty space he would still be in God. When we say that God is "everywhere," we mean that He is even in empty space. "Whither shall I go from thy spirit?" cries the Psalmist, "or whither shall I flee from thy face? If I ascend into heaven, thou art there: if I descend into hell, thou art present. If I take my wings early in the morning, and dwell in the uttermost parts of the sea: even there also shall thy hand lead me: and thy right hand shall hold me. And I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures. But darkness shall not be dark to thee and night shall be light as the day: the darkness thereof, and the light thereof are *alike* to thee."

At the time when that bit of superb poetry was written—three thousand years ago—men had little knowledge of the actual nature of physical reality. Their analogies were taken from the sun, the moon, the stars, day and night, light and darkness. But with modern science came the theory of a substance called the ether, supposed to penetrate and permeate earth and sea and sky. In this medium radio waves, as some explain, pass with the speed of light even through mountains of granite. Correct or incorrect from the point of view of most recent physical science, the ether may be taken as another symbol of God. Saint Bernard says, *"Deus non adest sed inest,"* "God is not present to the world, He is present *in it,"* or as an ancient poet has put it: "Cleave the wood and thou shalt find me; raise the stone and there am I." God does not hover or brood like a cloud about a mountain. The whole Being of God pierces

and penetrates the mountain. Yes, and every grain of sand or stone in the mountain. Yes, and every molecule and atom in the most microscopic particle of that sand and stone. God is about and above and within all things that are in the heavens or on the earth and in the water upon the earth. He is wrapped in the convolutions of the brain of man; He is woven and interwoven in every fiber and sinew of the human frame; He is in the body more intimately than its own very soul.

One more simile: that of the iron and the fire. A bar of iron is plunged into a furnace of fire. The iron presently takes on the nature of the fire; the fire penetrates the iron, is fused into the iron so deeply that the eye cannot detect which is fire and which is iron. Curiously, Saint Teresa says that in a certain exalted mystical state her soul seemed so swallowed up in God that she could not tell which was her soul and which was God. But in truth God is so fused with our soul, not merely in some mystical state but here, now, on this earth, in this room, in your room, that the two, the soul and God are, to any eye except that of God Himself, indistinguishable and inseparable.

Often we say, "God is at my fingers' ends, on the tip of my tongue, in my heart, in the blood stream, in the bone and in the marrow of the bone." But He is in reality closer than all these. Our whole being, body and soul, is swallowed up in the absolute Being which is God. We are steeped in God, saturated with God. We are as close to God as the dye in the wool, as the color in the rose.

But let us give over the attempt to imagine or

to describe the indwelling of God in the universe and in the human soul. And let us close with a practical application of a truth that we cannot entirely comprehend. Why not? Do we not make constant use of that mysterious force, or substance, or whatever it may be, that we call electricity, without knowing what it is? Well then, practicing the presence of God without being able to grasp it entirely, let us in prayer not lift up our eyes to the heavens as if God were there and not here. Let us not attempt to fling our voice to distant Arcturus or Betelgeuse or even to some presumable black empty space beyond the remotest star. Remember Saint Paul: "God is not far from every one of us." Remember Saint Augustine: "I was wandering like a lost sheep, searching outside of myself for that which was within. I ran through all the streets and squares of this great city, the world, searching for Thee, O my God, and I found Thee not, because I sought Thee wrongly. Thou wert within me and I sought Thee without, Thou wert near me and I sought afar off."

A realization that God is near, so near that not even the nearness of the light to the air, of the blazing iron to the fire, or the soul to the body, can serve as an apt comparison—this realization will transform the spiritual life from dull, dreary duty to ecstatic joy. To know and to feel that God is closer than breathing, nearer than hands and feet, is to possess even on this earth some faint foreshadowing of the bliss of heaven.—*James M. Gillis, C.S.P.*

Thou, Father, art *in me, and I in thee.*—JESUS

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind, and Truth will convince you. Bible text is taken from the American Standard Version of the Bible. Lessons are developed from outlines prepared and copyrighted by the International Council of Religious Education; both are used by permission.

Lesson 10, September 6, 1959

UNITY SUBJECT—*Called to Be Saviours.*

INTERNATIONAL SUBJECT—*The Peril of Pride.*
—Obad. 1-4, 10-15.

1. The vision of Obadiah.

Thus saith the Lord Jehovah concerning Edom: We have heard tidings from Jehovah, and an ambassador is sent among the nations, *saying,* Arise ye, and let us rise up against her in battle.

2. Behold, I have made thee small among the nations: thou art greatly despised.

3. The pride of thy heart hath deceived thee, O thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

4. Though thou mount on high as the eagle, and though thy nest be set among the stars, I will bring thee down from thence, saith Jehovah.

10. For the violence done to thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

11. In the day that thou stoodest on the other side, in the day that strangers carried away his substance, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

12. But look not thou on the day of thy brother in the

day of his disaster, and rejoice not over the children of Judah in the day of their destruction; neither speak proudly in the day of distress.

13. Enter not into the gate of my people in the day of their calamity; yea, look not thou on their affliction in the day of their calamity, neither lay ye *hands* on their substance in the day of their calamity.

14. And stand thou not in the crossway, to cut off those of his that escape; and deliver not up those of his that remain in the day of distress.

15. For the day of Jehovah is near upon all the nations: as thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head.

GOLDEN TEXT—*Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you.*—Amos 5:14.

SILENT PRAYER—*We come as little children into the sacred and trustful presence of the Father's love, knowing full well that only love can draw and hold us in peace, harmony, and prosperity.*

The Book of Obadiah is the shortest in the Old Testament. It consists of only one chapter, and our lesson today is based on the entire chapter.

It was soon after the fall of Jerusalem in 586 B.C. that the prophet Obadiah wrote his great condemnation of the Edomites for helping in the attack. Those wild and savage men who were the descendants of Esau had found one more opportunity to oppose the men led by Jehovah, who were the descendants of Jacob. Temporarily the flesh had triumphed over the spirit. That it should be only temporary was Obadiah's theme.

The Edomites were wholly materialistic in their outlook and, jealous of the Jews, they rejoiced when

Judah fell. Edom took every advantage of Judah's misfortune and for this gained the hatred of the Jews.

Obadiah represents the higher thoughts in man that serve and worship God through the I AM, Jehovah, indwelling Christ. They are faithful and true. They are thoughts that are obedient to spiritual ideals, that hear and heed the voice of Spirit.

Two passages in The Book of Obadiah are especially worthy of remembering. The first is a prediction of Edom's downfall:

"Though thou mount on high as the eagle, and though thy nest be set among the stars, I will bring thee down from thence, saith Jehovah."

When the higher thoughts become active in consciousness, we realize that no matter how mighty we become when dominated by the sense consciousness, the law of the Lord shall bring us down. This is always the fate of man when he functions apart from God.

A second outstanding passage in Obadiah's book relates the inevitable reward of a spiritual attitude:

"But in Mount Zion there shall be those that escape, and it shall be holy; and the house of Jacob shall possess their possessions."

As we learn to harmonize ourselves with our indwelling Lord, we escape the evils that attend persons who live in sense consciousness. We experience holiness or wholeness, and in this spiritual consciousness we shall possess our possessions instead of our possessions possessing us.

Obadiah closed his message with a prediction: "And saviours shall come up on mount Zion to judge

the mount of Esau; and the kingdom shall be Jehovah's."

Emphasis may well be placed on Obadiah's use of the word *saviour*. Even though a broken city lay about him, some of his people were on their way to captivity, and the rest were facing a hard life among the devastated houses, fields, and vineyards, Obadiah knew that was not the end. He knew that there would be saviours who would save the situation.

Saviours are always the hope of restoration, peace, and progress. They have thronged to many a Mount Zion and redeemed many a wrecked hope. They have labored humbly and namelessly as well as in the limelight of public notice. Down through the centuries they have brought wisdom, hope, and courage to the world, enabling it to keep rising from ruins and moving on to better times and conditions. Jesus was the great divine Saviour, to be sure, but ordinary persons can be saviours, too. It is a role we may all be called on at times to play.

We are called to be saviours of interests—the interest of justice, the interest of brotherhood, the interest of faith, the interest of Truth, and many others. At times some of these interests lag, with corresponding loss of morale and progress. That is our challenge. We are challenged by world and personal need. The careless age, the inadequate attitude, the neglectful group: all indicate the need for stimulation of the things by which men live. The world always needs standard bearers of that which is truly good. They bear the makings of victory in their hands. All people, places, and times are in their debt.

Those of the past responded to the need for saviours, but though their words endure, their day is done. The Mount Zion above the broken cities, hopes, and hearts of today is our challenge. It is we who must "give light in this dark world to lighten it, and power in this dead world to make it live."

"And the kingdom shall be Jehovah's," declared Obadiah in the confidence of his prophet's faith. The saviours of the world have a mission to fulfill in order to make these words come true. Dreams are pictures of things hoped for. They are seen against the backdrop of the future, patterns to be fashioned into reality, so we may announce it thus: "The kingdom is Jehovah's."

QUESTIONS

1. What are some of the higher thoughts represented by Obadiah?
2. What is man's fate when he functions apart from God?
3. What is the reward of a spiritual attitude?
4. May ordinary persons be saviours? In the interest of what causes are we called on to be saviours?

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Lesson 11, September 13, 1959

UNITY SUBJECT—*Love Inspires Repentance.*

INTERNATIONAL SUBJECT—*God's Concern for All People.*—Jonah 3:1, 2, 10; 4:1-11.

1. And the word of Jehovah came unto Jonah the second time, saying,

2. Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

10. And God saw their works, that they turned from
neir evil way; and God repented of the evil which he said
e would do unto them; and he did it not.

1. But it displeased Jonah exceedingly, and he was
ngry.

2. And he prayed unto Jehovah, and said, I pray thee,
) Jehovah, was not this my saying, when I was yet in
ny country? Therefore I hasted to flee unto Tarshish; for
knew that thou art a gracious God, and merciful, slow
o anger, and abundant in lovingkindness, and repentest
hee of the evil.

3. Therefore now, O Jehovah, take, I beseech thee, my
ife from me; for it is better for me to die than to live.

4. And Jehovah said, Doest thou well to be angry?

5. Then Jonah went out of the city, and sat on the
east side of the city, and there made him a booth, and sat
nder it in the shade, till he might see what would become
of the city.

6. And Jehovah God prepared a gourd, and made it
o come up over Jonah, that it might be a shade over his
nead, to deliver him from his evil case. So Jonah was ex-
ceeding glad because of the gourd.

7. But God prepared a worm when the morning rose
the next day, and it smote the gourd, that it withered.

8. And it came to pass, when the sun arose, that God
prepared a sultry east wind; and the sun beat upon the head
of Jonah, that he fainted, and requested for himself that
he might die, and said, It is better for me to die than to live.

9. And God said to Jonah, Doest thou well to be
angry for the gourd? And he said, I do well to be angry,
even unto death.

10. And Jehovah said, Thou hast had regard for the
gourd, for which thou hast not labored, neither madest it
grow; which came up in a night, and perished in a night:

11. And should not I have regard for Nineveh, that
great city, wherein are more than sixscore thousand per-
sons that cannot discern between their right hand and their
left hand; and also much cattle?

GOLDEN TEXT—
Jehovah is good to all;
And his tender mercies are over all his works.
—Psalms 145:9.

SILENT PRAYER—*Divine love inspires me to express the good only.*

The Book of Jonah, written about 350 B.C., was a protest against racial and religious exclusiveness. The Jews believed that they were God's chosen people, deserving special favors from Him. The story of Jonah points out the truth that all persons are dear to the Father and that His love and mercy are ever extended to any who will turn to Him.

The story of Jonah has a powerful lesson. In contrast with the negative view of evil and its supposedly inevitable consequences in disaster, divine love has the power to make repentance effectual.

As a practical spiritual lesson, The Book of Jonah is exceedingly valuable. Jonah is a type of individual who lives close to God and thus is receptive to divine direction, but exceedingly stern in his conception of righteousness. Jonah was convinced that the unmitigated law of cause and effect governs life, and he did not wish to have his belief disturbed, his prophecy proved false, and his authority discredited even though the disproval of his prophecy effectually showed the power of his message. Reverence for law was back of his attitude, and also personal pride in his prophetic powers. He considered that he did well "to be angry, even unto death."

Nineveh was not situated within the borders of Israel. It was the capital of Assyria, on the Tigris,

ne seat of a warlike, aggressive people. Jonah ob-ected to taking his message to a strange people, who night misinterpret it even if they did not object to is presence among them. As one of the chosen eople, it is possible that Jonah despised the Nine-ites and looked on an attempt to convert them as misdirection of energy on his part. The natural nan sometimes attempts to evade a clear duty to his ellow man or to shirk a responsibility. We are rone to feel that justice should be done; that is, hat the wrongdoer should pay the penalty for his ransgressions.

Our reaction should be entirely different, for di-vine love reveals the good in the hearts of all men, heathen or otherwise. The people of Nineveh, heathen though they were, accepted Jonah's preach-ng at once and repented so effectively that their city was saved. If we help a person against our personal will, he may receive great benefit but we go away empty-handed, dismayed that things did not turn out as we thought they should.

Jonah was angry at this unexpected turn of events. He sulked under the gourd that Jehovah "prepared" for his comfort, while he waited to see whether his prophecy would be fulfilled. The gourd served a two fold purpose: it shielded Jonah from the heat of the sun, and it served to show, by com-parison, how well worth saving Nineveh was.

The gourd pleased Jonah, as we are pleased when any good is manifested for us, though we may be reluctant to give God the credit. However, when we fail to give Him credit we also fail to retain the good. A worm destroyed the gourd, and Jonah, who

had not yet recovered from his disappointment tha the Ninevites had been saved, found the destructio of the gourd quite too much. Bitterness and self pity overcame him and he "fainted, and requeste for himself that he might die." It was then that th Lord reminded Jonah that he showed pity for th gourd, although he had been without compassio for the people of a great city.

Most of us feel a certain amount of sympathy fo Jonah, for perhaps we have all been in his shoes a times. The lesson we need to learn from Jonah's ex perience is that the foreseeing of calamity is not th important part of our work. The true prophet mus see as God sees—that only the good is true. Evil an all its effects pass away when men repent, and th compassion and love of God should always be pro claimed to the sinner. As long as the personal self holds sway over the life, divine love cannot do its redeeming work. The sooner a complete change takes place and we turn wholeheartedly to the love that is divine in its all-infolding range and inclusiveness the sooner we shall come into a knowledge of God. As we willingly share God's forgiving love with others, even those who in our eyes are unworthy, we receive our own freedom and joy.

QUESTIONS

1. What does the story of Jonah point out?
2. What does divine love reveal in the hearts of all men?
3. What lesson can we learn from Jonah's experience?
4. To be a true prophet, what is necessary?
5. How do we receive our own freedom and joy?

Lesson 12, September 20, 1959

UNITY SUBJECT—*The Word of Jehovah.*

NTERNATIONAL SUBJECT—*Peace Comes from God.*
—Zech. 7:8-12; 8:4-8, 12, 13.

8. And the word of Jehovah came unto Zechariah, aying,

9. Thus hath Jehovah of hosts spoken, saying, Execute rue judgment, and show kindness and compassion every nan to his brother;

10. And oppress not the widow, nor the fatherless, he sojourner, nor the poor; and let none of you devise vil against his brother in your heart.

11. But they refused to hearken, and pulled away the houlder, and stopped their ears, that they might not hear.

12. Yea, they made their hearts as an adamant stone, est they should hear the law, and the words which Jehovah of hosts had sent by his Spirit by the former prophets: therefore there came great wrath from Jehovah of hosts.

4. Thus saith Jehovah of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, every man with his staff in his hand for very age.

5. And the streets of the city shall be full of boys and girls playing in the streets thereof.

6. Thus saith Jehovah of hosts: If it be marvellous in the eyes of the remnant of this people in those days, should it also be marvellous in mine eyes? saith Jehovah of hosts.

7. Thus saith Jehovah of hosts: Behold, I will save my people from the east country, and from the west country;

8. And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.

12. For *there shall be* the seed of peace; the vine shall give its fruit, and the ground shall give its increase, and the heavens shall give their dew; and I will cause the

remnant of this people to inherit all these things.

13. And it shall come to pass that, as ye were a curse among the nations, O house of Judah and house of Israel, so will I save you, and ye shall be a blessing. Fear not, *but* let your hands be strong.

GOLDEN TEXT—*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.*—Isa. 52:7.

SILENT PRAYER—*The divine way of life lies open and clear to those who have the love of the Christ in their hearts.*

Zechariah began his prophetic work in the year 520 B.C., and the greater part of his messages consists of a series of visions describing the blessings of the coming spiritual age.

Zechariah delighted in telling of the security his people would feel with Jehovah as their protector. Jerusalem would not need outer defenses: "For I, saith Jehovah, will be unto her a wall of fire round about, and I will be the glory in the midst of her."

The new age for man is ever ushered in when spiritual ideas dominate his mind. The change for the better could not come by physical force, said Zechariah. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."

How well for us to remember this! It is only by the infiltration of spiritual thoughts and feelings into consciousness that opposing forces in the outer are overcome. Our good is brought into manifestation by the power of His Spirit working mightily in us.

The prophets understood and explained to their listeners the requirements of God consciousness.

ehovah returns to us as we return to Jehovah in hought and act. Consciousness of God is conditioned on our reaction to the thought of God, the act of God, the Truth that God is. Repentance and an about-face are conditions precedent to it. "Return ye now from your evil ways, and from your evil doings." Until we abandon the ways of sense consciousness we cannot become conscious of God. The two states of mind, half good, half evil, do not combine.

The word of Jehovah is the moral law that constitutes the law of life. "Execute true judgment, and show kindness and compassion every man to his brother; and oppress not the widow, nor the fatherless, the sojourner, nor the poor; and let none of you devise evil against his brother in your heart."

Everyone knows this law. It is a matter not of knowing, but of desire to keep or execute the law in full, that is wanting in many cases. If we desire above everything else to be just, kind, and compassionate to everyone, no one can prevent our being so. We need to study the nature of desire and learn to control it; to cause ourselves to desire the divine way of life, to long for it with a great longing, and bring our will into harmony with our desire, so that two faculties work together.

The word of Jehovah takes cognizance of the truth that all men are one. Therefore, much of our obligation under the law of life is to our fellow men. We are social creatures, and unless we recognize this fact and conduct ourselves accordingly, we incur the penalty of our disobedience to the law. Hearts of "adamant stone" are impenetrable to love,

compassion, kindness, and even justice. They are the product of rampant sense consciousness, and the reaction is total inability to understand the requirements of a happy, successful life and meet them. "As he cried, and they would not hear, so they shall cry, and I will not hear, said Jehovah of hosts."

It is easy enough to know what to do; knowing is easier than doing. Most difficult of all is being what the divine law presupposes the sons of God to be. Knowing requires only perception and understanding, while being involves all the faculties in harmonious adjustment.

The first thing that we are to do is to speak the truth as it is in Christ. This is the truth spoken in love, with the feelings of others given due regard, but without compromise with error. Harmony does not require a compromise of this kind, and principles cannot be compromised. The habit of always speaking the truth gains for us the trust and confidence of others. Every bit of trust and confidence we are able to create in our world is so much solid ground under our feet as we enter into the new heaven and the new earth of spiritual consciousness.

Next we are to "execute the judgment of truth and peace" in our "gates." Not only are we to "pass judgment" where truth and peace are under consideration, but we are to execute this judgment or see that truth and peace are established as far as we are concerned. To the limit of our power we are to see that both are the normal, right state of our world.

That no one who is engaged in executing truth and peace can devise evil in his heart against his neighbor is a foregone conclusion. Truth and peace

cannot exist in company with evil in our consciousness.

Last of all, we are to "love no false oath." He who executes Truth has no love for falseness in any guise. No one whose life is impregnated with truth and peace feels the need of oaths either true or false to reinforce his position.

Life lies open, straight, and unmistakable to all who obey the word of Jehovah. To realize the blessings that constructive living insures, they have but to obey.

QUESTIONS

1. On what is consciousness of God conditioned?
2. What is the word of Jehovah?
3. Under the law of life what is our obligation to others?
4. Which is easier, knowing or doing? Why?
5. Are we to pass judgment or to execute it?

Lesson 13, September 27, 1959

UNITY SUBJECT—*Wholehearted Service.*

INTERNATIONAL SUBJECT—*God Calls for Loyalty.* —Mal. 2:17—3:4, 16-18.

17. Ye have wearied Jehovah with your words. Yet ye say, Wherein have we wearied him? In that ye say, Every one that doeth evil is good in the sight of Jehovah, and he delighteth in them; or where is the God of justice?

1. Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covnant, whom ye desire, behold, he cometh, saith Jehovah of hosts.

2. But who can abide the day of his coming? and who

shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap:

3. And he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness.

4. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years.

16. Then they that feared Jehovah spake one with another; and Jehovah hearkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name.

17. And they shall be mine, saith Jehovah of hosts, *even* mine own possession, in the day that I make; and I will spare them, as a man spareth his own son that serveth him.

18. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

GOLDEN TEXT—*Mine eyes shall be upon the faithful of the land, that they may dwell with me.* —Psalms 101:6.

SILENT PRAYER—*I would express the wonderful works of God by keeping faith with others, loving them as myself, and keeping faith with God in sincerity and Truth.*

Malachi, the prophet whose messages constitute the last book of the Old Testament, told his countrymen that the Lord's seeming indifference to them was due to their indifference to God. When we receive no help from God it is because of our neglect of Him. God can do for us only what He can do through us, and if we fail to open ourselves to His good, it appears that He has forsaken us. All real

lasting wealth and happiness are based on unity with God. Malachi tells us this, or we can prove it for ourselves after we have spent years in material experiences.

We think of God as our Father, because we know that as thinking, reasoning, and loving creatures we could not have come into being apart from a source fitted to impart these faculties to us. God is a being imbued with love, wisdom, and all prescience. If we then have inherited these gifts from our spiritual Father, we must, if we are true to our spiritual nature, express love and wisdom in all our relations with our fellow creatures. If we fail to do so, we are untrue to our Father-God and cannot expect to realize the full measure of understanding or discernment of spiritual matters that we should otherwise have.

The voice of conscience in man calls his attention to his shortcomings and encourages him to do right. Malachi means "messenger of Jehovah, minister, servant," and symbolizes conscience. Conscience warns us to keep the inner life in harmony with God-life. When our thought is centered in material things or in the personal self, we seem removed from God; yet God is always with us, since God-Mind is omnipresent. Our failure to keep God in mind produces an apparent absence of Him from our life.

Loyalty is one of the most essential traits of a person's character, and one faculty alone, the faculty of love, is powerful enough to hold this trait steadfast in the face of any crisis. Where love touches the divine in its approach to perfection, there loyalty

or faithfulness is found as a normal accompaniment. Where love is spasmodic or variable, or where it is adulterated with self-love, loyalty or faithfulness is likewise faulty and uncertain.

Spirit does not accept personality. To entreat the favor of God is to endeavor to measure up to the standard of Spirit, which is exact impartiality. We earn the favor of spiritual excellence; we do not buy it or beg it with fawning.

We return to God by dedicating our life to work of the greatest need. It may not be religious work, so called. Faithfulness and wholehearted service are never out of place anywhere. The great man is he who serves mankind most wholly, whether in laboratory, market, home, prison, farm, office, or United Nations Assembly. The place is unimportant, the opportunity omnipresent.

An overwhelming desire on our part to help underprivileged people find fuller life and opportunity, and a desire to bring an understanding of Truth to those who have no inkling of it, opens the way to speaking, writing, or living in harmony with Truth. Thus we spread the knowledge of Truth wherever we go.

The situation in Malachi's time was not far different from that of today. The world today will only be different when we who know the power of thought and who recognize our individual responsibility for our fellow man assert our constructive thought in the face of the negative forces that are abroad in the world. We can make God tangible by putting all persons in God's place and by loving them or beholding the Christ in them whenever we

feel inclined to criticize or judge adversely. By seeing all persons as they are in the ideal, we learn of God. As we keep faith with others, loving them as ourselves, we keep faith with God in sincerity and truth, and we claim our unity with Him.

QUESTIONS

1. What does Malachi symbolize?
2. Why is it that some persons seem to receive no help from God?
3. What is the most essential trait of a person's character?
4. What is our individual responsibility in changing the negative forces that are abroad in the world today?

Sickness Is Not Sent

We hear a good deal about sickness being sent to develop patience, but about the crankiest people one usually meets with are the invalids and semi-invalids. . . . Sickness is not sent to develop patience, and when sick people talk about being "patient under the hand of affliction," it is either because they do not know God's plan or else are spiritually too lazy to stir themselves up to take hold on God. The Lord would be pleased to have every one of his ailing children exercise "patience" like the poor woman who elbowed her way through the crowd that she might touch the hem of Christ's garment; or like blind Bartimæus who would not cease his cries until he had gained the Lord's attention and received his sight. A determination like Jacob's, that will not let God go until the blessing is secured, is what brings the victory and pleases the Lord. —*Miracles of Healing.*

Silent UNITY

In Truth, I am wise and free. I make right decisions and am guided into right paths.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

SEVERAL MONTHS AGO I wrote you for prayers. I was suffering such severe gastric trouble that I was nearly beside myself and almost unable to eat anything at all. I felt that this was due to mental distress, but I seemed unable to cope with it alone.

This condition had been going on for months, but at the time I wrote you I was desperate. I think I said something to the effect that I had reached the ultimate in throwing myself on God for help, as I did not see where doctors could help me, having already done all they could with four operations.

The wonderful part of the demonstration is that my healing came as soon as I had mailed the letter. There was no more abnormal creation of gas, which had been literally suffocating me. Like the miracle it was, that swelling went down at once and has not returned at all. I eat normally and without any ill effects at all. I can't begin to thank you enough for your help and teachings.—*Mrs. W.H.G., Colorado.*

A SOMEWHAT BELATED THANKS, for the quick and wonderful help, my wife received on March 21st

when I phoned that she had very severe pains in lower part of back; in fact, she could not sit in comfort, and was unable to sleep. But right after my call she fell into a sound sleep and, as she remarked, it must have been an instantaneous healing.

Again, many thanks for your help, and our blessing to all at Silent Unity. A small gift is enclosed. —*J.A.C., California.*

He Shall Have Abundance

I AM INCLOSING THE MONEY from my prosperity bank, which you may use where it will do the most good.

With your good magazines a bit higher, we should put a bit more in the bank to help offset the additional.

I think how much good we get for so little money. I never can throw away a single copy; and yet, living miles from town, I have no way of leaving them on a bus and so forth. I often wish I could file them away someway so I could quickly find a certain article when I wish it. I often cut out the poems for my scrapbook. So many articles have helped me so often, and I know thousands of people can say the same thing.—*Mrs. H.O., Nebraska.*

INCLOSED PLEASE FIND the savings from my first prosperity bank. Please use this for one year's subscription to UNITY magazine and the remaining amount to help in your work. A neighbor gave us a copy of UNITY this past weekend, and my husband and I spent our entire weekend enjoying and "digesting" this wonderful food for thought.

Recently, my husband joined with me in the prosperity bank drill. Please send another bank right away; we have taped the other one together to continue using until you send another. We send it and bless it for you and bless you also!

The UNITY magazine really schools one in the true concepts of Christianity and it has certainly helped us to practice our religion in a more enlightened manner. We are benefiting so very much from Unity reading.

Please begin the UNITY subscription with the May issue. Thank you and may God bless each and every one of you there with an abundance of health, happiness, peace, prosperity and joy!—*Mrs. J.T.D., Ohio.*

INCLOSED YOU WILL find a check which my husband and I saved in our prosperity bank.

Use of the prosperity drill and reading of Unity literature have done much to enrich our family life both spiritually and materially. Evidence of this has been made doubly clear through the distraught, tense, and strained assertions made by other couples in our same situation and station in life. We know that Unity and our belief in Truth principles have tipped the balance in our favor.

In place of a worried, harassed husband whose constant fear was how to meet bills, he is presently relaxed, calm, and secure in the belief that our good is coming to us through God. Positive thinking has replaced pessimism and negative ideas. My request for your prayers for my husband to believe and think in this manner has prayerfully been answered!

In Truth, I can say that all of my problems are

resolved in the best manner possible through prayer. —*Dr. & Mrs. F.L.D., Texas.*

Father, I Thank Thee

THIS IS A LETTER of great joy and heartfelt thanks to you. Our mare had her colt last Saturday a week ago, and it is a beauty! It is like a miracle, and though some might say a small miracle, to all of us concerned it is a real miracle. She had never had a colt, although she is eight years old.

The night the mare was in labor, I firmly repeated the affirmation you sent me and she dropped the colt safely in less than twenty minutes. The keeper thought she would be unable to nurse it, but it is nursing with vigor and is much larger in only a week!—*Mrs. E.G.P., Washington.*

YES, THE PROPERTY IS SOLD! And as we all knew, the buyer is as happy as we. In fact, God must have directed her to us, for she is so happy about the house being just right that she can hardly contain herself. It is marvelous to have the new owners so very pleased in all ways. The new owner will have lovely neighbors with children just the ages of her children, which makes it nice for her.

There are never words that will fully express one's gratefulness for your share of help in this accomplishment, but we are indeed most appreciative of your work. Several of us were working in unison with you, and togetherness surely brings the right answer of good for all.

Thank you again and again.—*Mrs. R.M.H., California.*

UNITY CENTERS AND CLASSES

: following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

ingham—Catherine Thrower, 2803 ighland

ile—Marian Baker, 1156 Springhill

ARIZONA

enix—Herbert Penn, 3223 N 24

son—Lillian Cook, 2119 E Water

ARKANSAS

le Rock—Mamie Spencer, 1504 Spring

CALIFORNIA

ambra—Albert Ransford, 25 N 2d

urn—John Hinkle, Congregational urch

erly Hills—Ruth Rae, 200 S Canon

bank—Joseph & Mildred Haggerty, 009 Cordova

ro Valley—Unity, 1025 Crow Canyon d

pton—Margaret Butterworth, 411 S anta Fe

ina—Frances Flickinger, 17157 E adillo

ver City—Carroll Moore, 3979 Tilden

ondido—Alma Ladd, 203 E 5th

sno—Edward Jennens, 985 Palm

ndale—Clifford Carpenter, 119 S Kenwood

ntington Park—Edna Drebert, 7900 tate

lewood—Frank Hax, 820 Java

Crescenta—June Jones, 2819 Montrose

Jolla—Lola Mays, 5455 La Jolla

ng Beach—Sarah Switzer, 935 E Broadway

s Angeles—Ernest C. Wilson, 635 S Manhattan Pl; Helen Mouton, 4419 Mettler; Carrie Love, 80 Orange pl; Isobel Stoneman, 1420 Westwood

nhattan Beach—Winifred Dietz, 32d & Highland

rced—Cecil Lake, Tioga hotel

desto—Russell Kemp, 201 Eye

nrovia—Irene Malloy, 2567 S Myrtle

nterey—Sonja Samiran, 135 W Franklin

pa—Helen Wade, Churchill manor Brown & Oak

rth Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim Blvd

kland—Alma Morse, 144 Athol

eanside—Gilberta Sommer, 1st & Ditmar

lm Springs—Viola Lukawiecki, penthouse 30, the Plaza

asadena—Max Flickinger, 1243 North Lake

omona—Gertrude Tuntland, 524 E Pasadena

edlands—Harriet Nicholls, 235 Nordina

ichmond—Wm Prints, 1108 Nevin

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San Diego—Wendell Mixson, Masonic temple, 3858 Front

San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 2690 Ocean

San Gabriel—Warren Kreml, 325 S Pine

San Jose—Lee Norment, 1040 the Alameda

San Leandro—Barbara Lyon, 501 Joaquin

San Mateo—Cleo Lee, 34 2d ave

San Rafael—Helen Wade, 701 Mission

Santa Ana—C. Leroy Tuntland, 2015 N Broadway

Santa Barbara—Wm Helmbold, 227 E Arrellaga

Santa Cruz—Pauline Powell, 407 Broadway

Santa Monica—Sue Sikking, 1245 4th

Santa Rosa—Helen Wade, 1118 Sonoma

Stockton—Grace & Laurance Swannell, 48 W Poplar

Temple City—Glenna Arrowsmith, 5950 N Temple City blvd

Van Nuys—Rose Schneider, 13250 Chandler

Ventura—Wm Noonan, 2020 E Main

Vista—Gilberta Sommer, 352 Lado de Loma

Walnut Creek—Marie Giles, 1360 Locust

Whittier—Robert Burke, College at Bright

Yucaipa—Rosemary Williams, Woman's Clubhouse

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Denver—Alice Johnson, 1410 High

Grand Junction—Mabel Donaldson, 3205 N 12

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Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 112 Harrison Arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, 1420 Tyler
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Miami—John Baughman, 412 NE 22d St
Miami Beach—May Stoiber, 5501 Pinetree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Dorothy Thomas, 114 W Garden
Pompano Beach—Frances Jarrell, 5 NE 27 ave
Sanford—Josephine Stuckie, Perkins bldg
Sarasota—Dorothy Roy, 1237 Palm No
St Petersburg—Louise Beaty, 801 6 ave S; Unity, 511 Prescott S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal & Lassie Rosencrans, 1927 S Flagler
Winter Haven—Rae Vaughn, 401 Ave A-NE

GEORGIA

Atlanta—Marie Guental, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Marie Guental, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Moscow—Phil Stovin, 309 E 2

ILLINOIS

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Bloomington—Arthur Tanner, Prairie at Monroe
Champaign—Viretta Sutherland, 212 W Hill
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E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, 840 Forest
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Grace Wright, Demaree bldg
Oak Park—Warren Meyer, 104 N Oak Park
Peoria—Eva Conover, 622 Main
Rockford—Bernice Biggers, 115 Regan
Springfield—Margaret Cain, 709 S 7th

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Hammond—Grace Free, K of P hall
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IOWA

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Topeka—Harriet Pfouts, Jayhawk ho
Wichita—Carl & Lois Moran, 2160 Oliver

KENTUCKY

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MAINE

Portland—Grace Dickhaut, 93 Hi

MARYLAND

Baltimore—E Roy Feldt, Southern hot

MASSACHUSETTS

Boston—Elinor McDonald, 30 Huntin ton
Cambridge—Edna Titus, 881 Massach setts
Worcester—Marjorie Russell, 544 Ma

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Battle Creek—Kenneth Brabeau, 286 N Capitol
Bay City—Aelola James, N Jefferson at
Birmingham—Frank Glabach, 1128 Maple
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E Lansing—Roxie Miller, 425 W Gran River
Flint—David Williamson, 1201 Metr politan Bldg
Grand Rapids—Leon Miller, 530 Scrib ner ave NW
Grosse Pte Woods—Eve Edeen, 2076 Mack
Jackson—Kenneth Brabeau, Dwight bl
Kalamazoo—Amy Moffett, 209 W Dutto
Lansing—Nora Hines, 2511 S Washingto
Midland—Aelola James, Community cen ter bldg
Muskegon—Leon Miller, YWCA
Pontiac—Unity, 70 Chamberlin
Royal Oak—Walfred Taurainen, 25 Crooks

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ckensack—Eleanor Drew, Woman's club
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terson—Louise Gerhold, YMCA 128 Ward
dgewood—Louise Gerhold, 365 Maple
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uffalo—Lillian Matthews, 1243 Delaware
lushing—Adele Woodruff, 135-42 40 rd
orest Hills—Adele Woodruff, Tennis Grill, 6 Burns
reat Neck—Emma Jean Sartori, Community church
untington—Adele Woodruff, 559 Woodbury rd
thaca—Howard Bradford, 436 N Geneva
ew Rochelle—Ethel Nickelsen, YMCA 175 Division
ew York—J Sig Paulson, 143 W 51; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Unity 2523 7th ave
ochester—Elise Rosenburg, 55 Prince
yracuse—Howard Bradford, 300 W Seneca turnpike
alley Stream—Stella Wrenn, 14 E Mineola
hite Plains—Eleanor Drew, 254 Martin

NORTH CAROLINA

sheville—Velma Hoffman, 430 McDowell

OHIO

kron—Wm Fischer, 1075 W Market
anton—Fred Beale, 2508 Market N
incinnati—Erna E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
leveland—Earl Anthony, Hotel Cleveland; Winifred Wilkinson, 3615 Euclid
Columbus—Curtis Wilson, 3568 Olentangy
Dayton—Michael Giannuzzi, 1008 Grand ave
Hamilton—Ruth Seaton, 117 Ross
Mansfield—Carol Whipple, 388½ Park ave W
Oberlin—Lu Dora Be Vier, 40 N Pleasant
Springfield—Wm Nevil, 2215 E High
Toledo—Wallace Tooke, 2740 Upton

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 1210 Boston
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand c/o R W Viersen
Ponca City—Ruth Jacques, 102 W Grand
Tulsa—Norman Godfrey, Grace Kehrer, 25 E 19; Dan Saunders, 1116 S Canton

OREGON

Eugene—Hugh White, 790 W Broadway
Medford—Katharine Bosworth, 995 S Oakdale
Portland—Ross Goodman, 4525 SE Stark

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17
Ponce—Esteban Rodriguez

TENNESSEE

Chattanooga—Grace Comley, 517 McCallie
Memphis—Hassall Self, 1 E Parkway N; Montee Falls, 1062 S Wellington
Nashville—Ken Tiffany, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, One Chelsea pl; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 2119 ave M
San Antonio—Mary Myles, Maverick bldg

VIRGINIA

Fairfax—Mildred Park, 202 E Main

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 270 Rockefeller
Greenbank—Beulah Scott, Greenbank Club House
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald & Dorothy O'Connor, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Helen Stiegler, 2102 S 23
Yakima—Marguerite Landis, 109 S 4

WEST VIRGINIA

Wheeling—Ada Frew, Catholic Women's League, Chaplin & 14

WISCONSIN

Madison—Fern Mack, 208 W Gorham
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

AFRICA

Nigeria—Samuel Uba Oti, PO Box 366, Onitsha

CANADA

Montreal—May Duncan, 1501 Chomedey
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
London—Herbert Nicklin, YM-YWCA
Toronto—Mary & George Dunning, 1 Eglinton ave W
Vancouver—Ross Breakwell, 1605 W ave
Winnipeg—Unity, 356 Farby

ENGLAND

Easington Village—Thomas Merringt 11 Sea View, Co Durham
Kingston-on-Thames—Robert Sikking, Ashdown rd
Nr Whitstable—Olive Hacking, 14 Ru sel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durha

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italia Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkne Deutschherrenstr 190, Bad Goodesberg/Lannerdorf, British Zone; in Swedish & Finnis Maija Bloomberg, Tevakoski, Finland; W A DaSilva, Caixa 1340, Sao Paulo, Braz *(Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

NITY BOOKS of Note

ON THE BIBLE

LET THERE BE LIGHT—This book by Elizabeth and Turner will be of inestimable help in studying he Old Testament. It discusses these important ooks of the Bible from a threefold viewpoint, reating them to man's threefold nature of spirit, soul, nd body. Many familiar passages are given new ight and meaning in Mrs. Turner's inspired interretation.

MYSTERIES OF GENESIS—Charles Fillmore says hat the book of Genesis, being a record of beginhings, offers much to Bible students when rightly nderstood. Throughout the thirteen chapters he hows how the mental laws of creation can be aplied in order to bring about the things you desire n your world. Taking a few verses at a time, Mr. Fillmore analyzes Genesis with a view to practical application of its teaching today.

YOUR HOPE OF GLORY—In this companion book to *Let There Be Light,* Elizabeth Sand Turner interprets the life and teachings of Jesus, based on the four Gospels. The title is taken from Paul's statement to the Colossians, "Christ in you, the hope of glory," which Charles Fillmore said were the most important words in the world. This book points up their significance in your own life.

(Each of these books is $3 a copy.)

Unity Books

For Beginners in Truth	Beginning Again		$2.0
	Be!		2.0
	Doctor Houston Speaking	*German, English,* each	2.0
	Favorite Unity Radio Talks		2.0
	God a Present Help		2.0
	God Is the Answer	*Dutch, English,* each	2.0
	Great Physician, The	*English, Spanish,* each	2.0
	How I Used Truth	*German, English, Greek, Swedish,* each	2.0
	How to Let God Help You	*English, Greek, Spanish,* each	2.0
	Lessons in Truth	*English, Japanese, Swedish, Portuguese, German, Italian, Spanish, Russian, French, Dutch, Greek,* each	2.0
	More Wonderful You, A		2.0
	Myrtle Fillmore's Healing Letters		2.0
	New Ways to Solve Old Problems		2.0
	Peace Begins at Home		2.0
	Practical Christianity for You		2.0
	Prove Me Now		2.0
	Special Methods for Attaining Spiritual Mastery		2.0
	Story of Unity, The		2.0
	Things to Be Remembered		2.0
	Unity's Seventy Years of Faith and Works		5.00
	Unity Vegetarian Cookbook		2.00
	Whatsoever Ye Shall Ask		2.00
	You and Your Child	*French, English,* each	2.00
For Healing	Christian Healing	*German, English,* each	2.00
	Divine Remedies		2.00
	Jesus Christ Heals		2.00
	Truth Ideas of an M.D.	*Italian, German, English,* each	2.00
	You Can Be Healed	*Swedish, English,* each	2.00
For Prosperity	Both Riches and Honor	*French, English,* each	2.00
	Prayer in the Market Place		2.00
	Prosperity		2.00
	Prosperity's Ten Commandments		2.00
	Working with God	*German, English,* each	2.00
For Inspiration	Best-Loved Unity Poems		2.00
	Be of Good Courage		2.00
	God Never Fails		2.00
	Household of Faith, The		5.00
	Lovingly in the Hands of the Father		2.00
	Mightier than Circumstance		2.00
	Prayer Changes Things		2.00
	Sunlit Way, The		2.00
For Devotion	Effectual Prayer		2.00
	Holy Bible, American Standard Version		7.00
	Keep a True Lent		2.00
For Advanced Study	Atom-Smashing Power of Mind		2.00
	Christ Enthroned in Man		2.00
	Have We Lived Before?		2.00
	Know Thyself		2.00
	Let There Be Light		3.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis		3.00
	Mysteries of John		2.00
	Selected Studies		2.00
	Talks on Truth		2.00
	Teach Us to Pray	*French, English,* each	2.00
	Twelve Powers of Man, The		2.00
	What Are You?		2.00
	Your Hope of Glory		3.00
For Children	Adventures of the Seven Spartans		2.00
	Barky's New Home		2.00
	Barky and His Friends		2.00
	Jet's Adventures		2.00
	Jet and the New Country		2.00
	Jet's Choice		2.00
	Story of Jesus, The		2.00

NEWS *from* UNITY

uestions about Unity ou Can Answer

When you are asked questions about Unity, do you ow the answers? Perhaps u are asked, "What does Unity work of today inde?" or "Where was the t home of Unity?"

You will find the answer these questions and many re in the new book *Unity's venty Years of Faith and orks.* This lovely book mes encased in its own ecial box and gives the full tory of Unity, in words d pictures. It includes perinal glimpses of the Fillres, material on the many partments of Unity and the rk they carry on, colored tures of the Unity workers d Unity Village today, and ny articles by famous nity authors. Handsomely inted and bound, *Unity's Seventy Years of Faith and Works* is $5 a copy.

Make Each Day an Adventure

Would you like to make each day a rich and joyous adventure? "Then learn the great Truth," J. Sig Paulson advises, "that you walk with God!"

In his inspiring article "Walking with God," which appears in the September issue of *Daily Word,* Mr. Paulson explains how we may know God as a daily companion, as the strength to meet our daily tasks, as a "voice that tells you where to turn and when to stand still, a love that warms your heart, a faith that cannot be quenched, a friend who never fails."

Also in September, in addition to the prayer, meditation, and Bible verse for each day, you will enjoy the valuable article "Ideas We Live By," by Martha Smock, the poem "A Teacher's Prayer,"

by James Dillet Freeman, and the beautiful color photograph of the entrance to Unity on the cover. *Daily Word* is $2 a year for twelve inspiring issues.

A Struggle to Make Ends Meet?

If we want to be prosperous, and God wants us to be, why should we ever have to struggle to make ends meet?

If this question has ever troubled you, you will find valuable help in the article "Establishing Prosperity," by John Manola, which appears in the September 27 issue of *Weekly Unity*.

"There are certain steps that you and all of us must take," states this author, "in order to demonstrate prosperity in our life, just as there are certain things we have to do to make any truth manifest. There are certain obligations we have to meet." And he goes on to tell exactly what the five steps to prosperity are.

Each week *Weekly Unity* brings inspiring Truth articles, poems, a message from Silent Unity, a column by Lowell Fillmore (president of Unity), and other practical features. *Weekly Unity* will come to you fifty-two times a year for $2.

Coming Next Month in UNITY

Loneliness is a probl that most of us have to f at one time or another. pecially in a time of berea ment does this problem lo large and overwhelming.

The article "Let Us Wa with God," by Esther Fre man, tells the true story of woman who seemed una to adjust to life after the pa ing of her husband. Aft being persuaded, against h better judgment, to mo across the country to a sout ern coastal town, she fou herself miles away from h children and their famili lonely and yet shunning forms of social activity. Th article gives many practic suggestions for overcomi the feeling of loneliness, n just in bereavement b whenever it may occur.

"Let Us Walk with Go appears in the October iss of UNITY, along with ma more interesting and helpf features. The cover of t October issue bears a love color photograph of t Grand Tetons in Autum taken by Josef Muench.

Be sure to look for th helpful article next mon and to share it with frien who may need it, either passing along your copy

lering a gift subscription
t them.

ew Record for e Blind

Unity is happy to an-
unce that an inspiring rec-
d has been made available
blind persons. Written
d spoken by Eric Butter-
orth, minister of the De-
oit Unity Association, this
cord plays at 33⅓ r.p.m.
d will be sent to anyone
thout sight who has access
a talking book machine or
record player. Mr. Butter-
orth's "Formula for a Mir-
le" appears on one side of
e record, and "Choose
our Mood" on the other.

Several Unity publications
e also available for blind
ersons who can read the
ade of Braille specified:
aily Word magazine and
e booklet *Finding the*
hrist, as well as the book
essons in Truth, for adults,
e published in Grade 1½
raille; *Wee Wisdom* maga-
ne, for children, and *Prog-*
ss magazine, for teen-agers,
e published in Grade 2
raille.

No charge is ever made
or Unity's Braille work, as
is supported entirely by the
ve offerings of Unity
iends who wish to help
thers in this way. If you
wish to have a part in this work, you may address your offering to the Braille Department, Unity School, Lee's Summit, Missouri.

A Place to Keep Your Study Guide

With Lessons in Truth Week beginning September 14, this idea from a Unity friend in California may be of help to you:

"I have a suggestion," she writes, "which may be of interest to your readers. In the back inside cover of my copy of *Lessons in Truth* I have pasted a small envelope in which I keep my *Study Guide.* It never becomes mislaid in this way, and I have the same *Guide* that I received with my original copy of *Lessons in Truth* back in 1951."

Of course we are always happy to send anyone a new *Guide* without charge whenever he needs it. We wanted to pass along this idea, however, because we felt it might save time and effort for some of our friends and be a real convenience to them.

We trust that you will be observing Lessons in Truth Week with us this year, and we pray that you will receive a rich blessing in health, prosperity, and happiness from your study.

To Help Children at School

With school beginning this month, boys and girls will be getting acquainted with new teachers and new friends. Many will enter new schools and face situations that are strange to them.

In its usual way of helping children to meet changes in their lives with positive, faith-filled reactions, the September issue of *Wee Wisdom* contains such stories as these to help them meet such situations: "Real Courage," by Frances Waite Bander, about a boy who enters school in a new town and has trouble making new friends; "The Sixth Child," by Frances M. Warren, about a girl who has many older brothers and sisters and often must wait for the things she wants.

Each issue of *Wee Wisdom* includes prayers to help boys and girls establish right thought habits; a Bible story to help them use the lessons of the Bible in their own lives; poems that amuse and yet hold up right ideals of conduct; stories that show children like themselves finding happiness through applying Truth principles. A bright, colorful copy of *Wee Wisdom* will come to any boy or girl each month for a year for $2—twelve issues.

New Foreign Literatu Available

It gives us pleasure to a nounce, from time to tim the Unity literature that h been translated and mad available in foreign la guages.

This month there are thre publications that have bee added to the list of Unity foreign literature: The book *Working with God,* b Gardner Hunting, and *Do tor Houston Speaking,* b Zelia M. Walters, have bee translated into German an are now available in that lan guage, priced at $2 each (Of course these books, like all Unity literature i foreign languages, are avail able to friends in other coun tries without charge throug the Good Neighbor Fund.)

The beloved *Prayer fo Protection,* which brings s much comfort and inspira tion to Unity friends in th English edition, has bee translated into Japanese an is now available in that lan guage, in card form, withou charge. You may have a com plete list of Unity's literatur in foreign languages withou charge upon request to Unit School of Christianity, Lee Summit, Missouri.

Announcing—

A NEW BIRTHDAY BOOKLET

Unity's birthday booklets have proved to be especially popular since they were introduced several years ago. Now, in answer to many requests, Unity announces the publication of the newest of these booklets, entitled *You Are Special.* This new birthday booklet opens with this warm greeting:

"My best wishes to you for many special blessings on your special day." And it goes on to present twenty-four pages of fine articles and poems chosen especially for a birthday, and all written by popular Unity authors.

You Are Special

Here are a few of the inspiring selections that the new birthday booklet contains: the title poem, "You Are Special," by Martha Smock; "Know Yourself," by Lowell Fillmore; "A Blessing for Your Special Day," by Rowena Cheney; six birthday affirmations; "Your Special Day," by Mary L. Kupferle; "God Counts Not Years," by Clarence E. Flynn; "Prayer for a Birthday," by R. H. Grenville; and others.

You Are Special is illustrated, and its cover bears a charming photograph in full color. Copies of this new booklet are priced at 15 cents each, or eight for $1. Why not send for a supply today, so that you can greet your friends on their birthday with a copy of this new birthday booklet?

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

TWO BACK-TO-SCHOOL COMPANIONS FOR YOUNG PEOPLE

Progress—This monthly magazine guides teenagers and helps them grow from childhood to maturity happily and successfully. Each month it offers interesting articles giving solutions to problems that they face; fascinating stories about young people their age; and many more timely helps. Here are just two of the valuable features that appear in September *Progress:*

"Get More Mileage from Your Memory," by Eileen L. Daly—an article that will help teenagers to remember people's names, facts they need at school, and to improve their memory generally. "A New Role for Timothy Rourke," by Jane L. Truax—a story about a boy who wants to become an actor. Realizing that he is not handsome enough, he decides to give up his desire—until he finds a new and better role. *Progress* is $2 a year.

Practical Christianity for You—This book is a collection of articles by James E. Sweaney, editor of *Progress* magazine. In a clear, fascinating style he takes up such topics as "The Art of Constructive Thinking," "Living Harmoniously with Others," "Effective Prayer," "Achieving a Healthy Attitude toward Religion," and many more. Young people will like this book and will gain valuable lessons from reading it. *Practical Christianity for You* is $2 a copy.

Why not send this book, magazine, or both to some young person whom you would like to guide to happiness?

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

IN LOVE WITH YOUR WORK?

Does the work you do allow you full measure of satisfaction and opportunity for self-expression? Does its challenge keep you interested and alert?

Whether you are housewife, bookkeeper, truck driver, or store clerk you need an occupation that you love to do. If your present work does not answer these requirements, you may need to cultivate a hobby or avocation that does.

In the article "Appointment with a Flower Pot," appearing in *Good Business* magazine this month, Lane Weston tells how she was able to give up a steady job and devote full time to pursuits that she loved.

Also in September *Good Business,* you will enjoy "Wheel of Fortune," by Catherine Thrower, which gives a simple success formula that anyone can use. In this same issue you will find help in "God Handles Personnel Problems," by Blair Reed, plus many other articles and regular features.

Each month *Good Business* presents true accounts by and about persons who have succeeded through applying Christian principles; departments such as the "Calendar of Activity," which gives a short positive thought for each day; "Shop Talk with the Editor;" an interesting cover photograph; and other helpful features. For $2, *Good Business* will bring you its practical help each month for a year. Send for your subscription today.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

NEW TENANTS AND A RAISE IN SALARY

"Thank you for your prayers," writes a friend in New Jersey. "With my last Prosperity Bank my husband got a raise in salary and we got new tenants. Every time I order a new Bank something good turns up for me."

The Prosperity Bank plan can help you, too. You deposit a coin a day in the Bank, bless it with the prayer you receive, and seek to look to God only for your supply. Silent Unity prays with you for success as you follow the drill. After seven weeks the amount saved may be used to pay for the UNITY subscriptions you order for friends on the coupon below. Their magazines start coming at once, but you have seven weeks in which to save for them. Send for your Bank today, and see what the plan will do for you.

Unity School of Christianity, Lee's Summit, Mo.

---------- (PLEASE PRINT ALL NAMES AND ADDRESSES) ----------

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $6 cost ($2 each subscription).

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

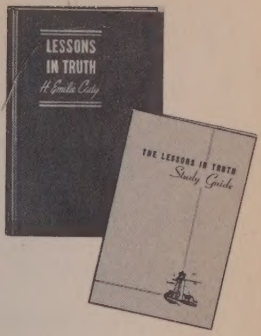
City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-9-59

LESSONS IN TRUTH WEEK

BEGINS SEPTEMBER 14



What blessings would you like to achieve during Lessons in Truth Week? Do you need health, harmony, prosperity? By faithful study and prayer, together with thousands of others who will also be taking part, you can have these things, and more.

"This is the first time I have become acquainted with *Lessons in Truth* and studied it religiously," a friend in Pennsylvania told us. "Since that time everything has been going along much better in our household. My daughter has started in a new position that she has wanted very much for some time, and she is happy."

"*Lessons in Truth* has helped me immeasurably," a friend in New York says. "The denials bring me back to earth in moments of irritation, when my temper is slipping."

"Thank you for your prayers that were joined with mine during that wonderful Lessons in Truth Week," wrote a friend in Colorado. "Since then I have reread the book, as I have never seen anything like it for achieving the desires we have."

Send for your copy of *Lessons in Truth,* priced at $2, today and be ready to join in Lessons in Truth Week on September 14. With it you will receive free *The Lessons in Truth Study Guide,* to aid in your studies. (If you already have the book, you may have the *Guide* free on request.)

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

On Autumn Mornings

Louise Darcy

On autumn mornings how the glad heart sings,
What loveliness this golden season brings!
Viewing the grandeur of each flaming scene,
We see just what the Father's gifts can mean.

On autumn mornings let us now renew
Our inspiration as we scan each hue.
How wondrous is the beauty God bestows
From green unfolding leaf to crystal snows!